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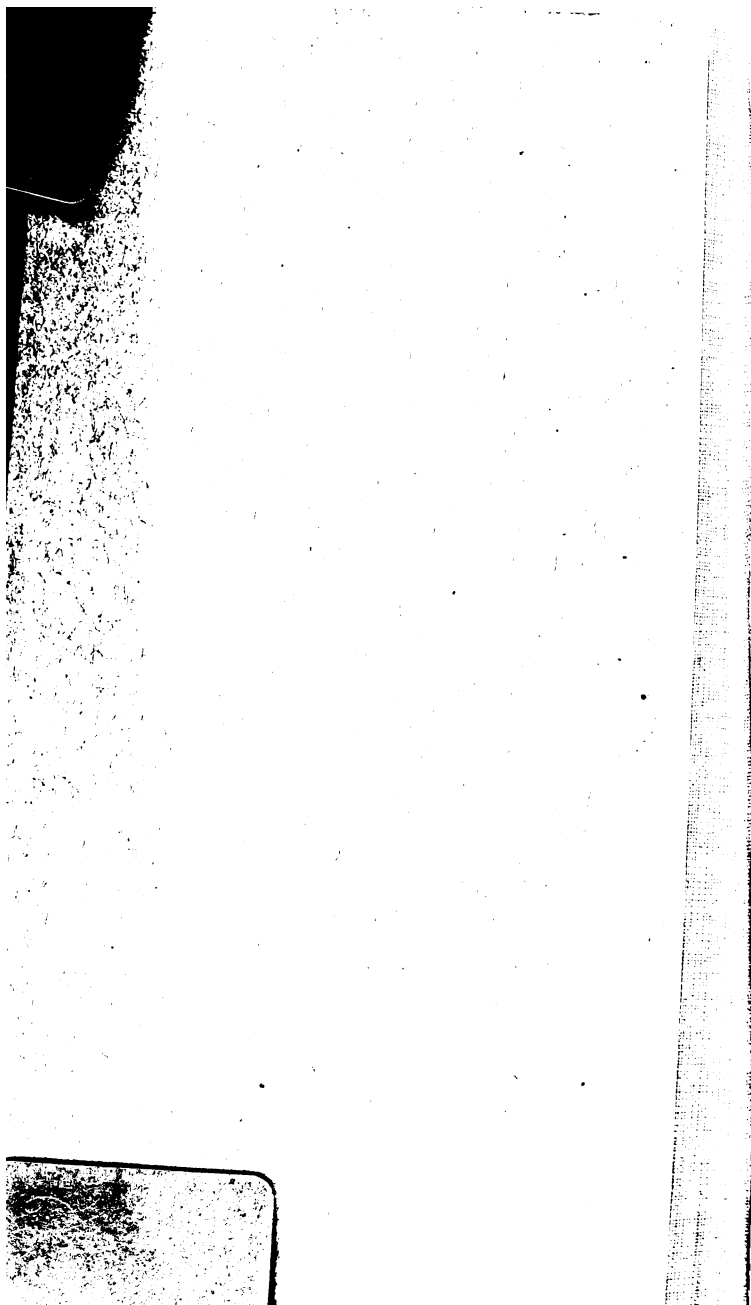
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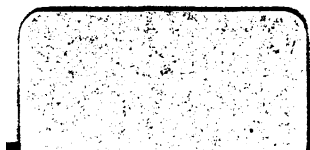
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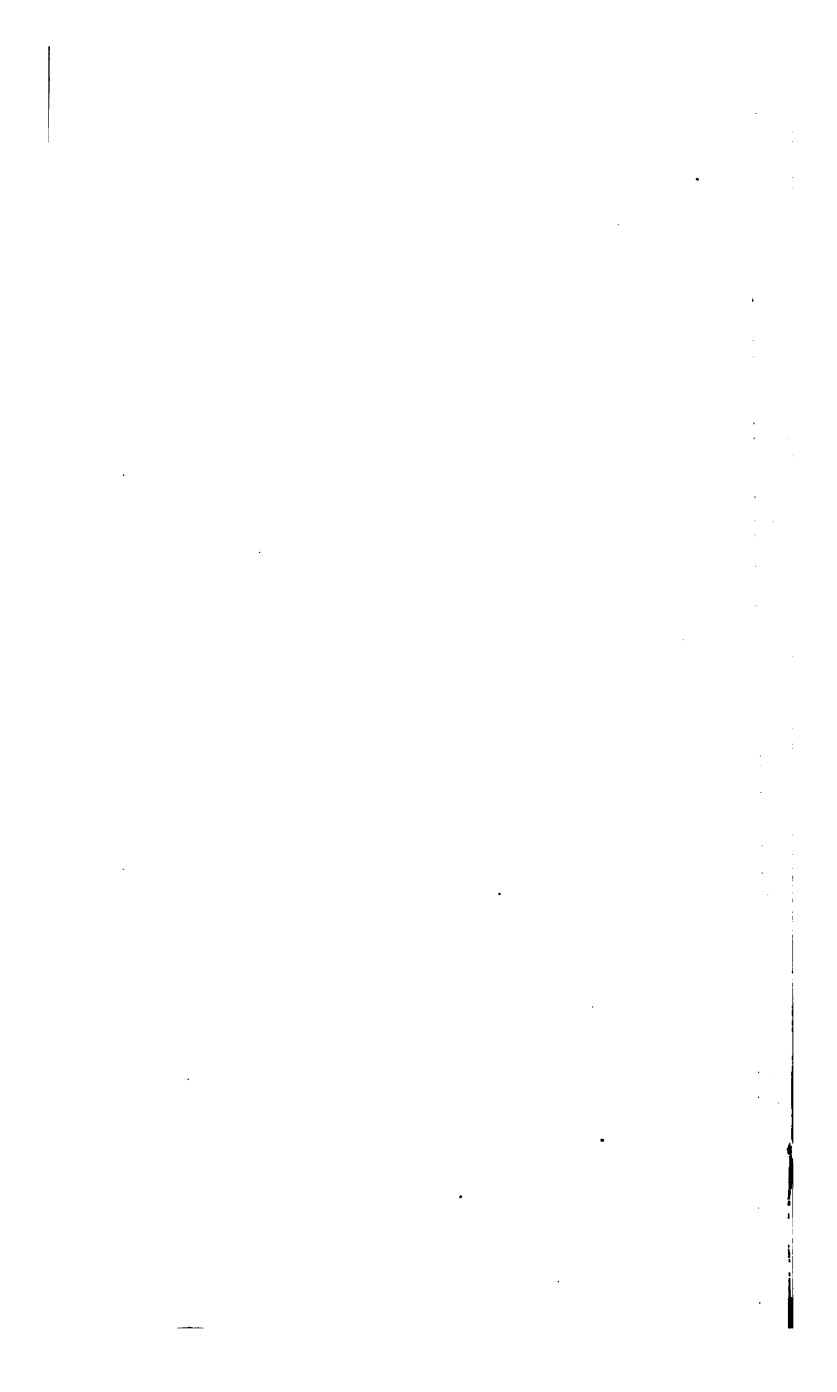
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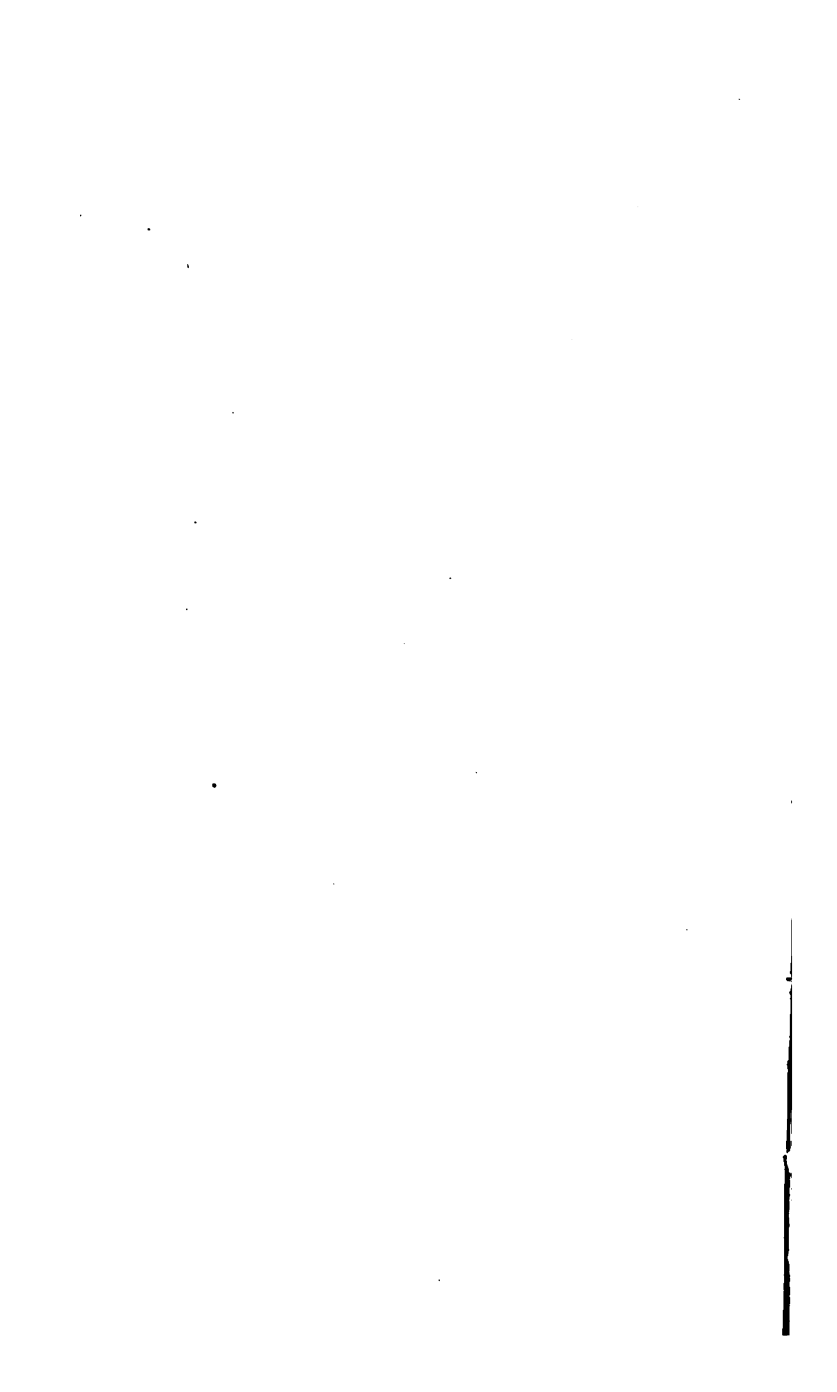


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# FRIENDS' MISCELLANY:

BEING A COLLECTION OF

## ESSAYS AND FRAGMENTS,

BIOGRAPHICAL, RELIGIOUS, EPISTOLARY, NARRATIVE  
AND HISTORICAL;

DESIGNED FOR THE PROMOTION OF PIETY AND VIRTUE, TO PRESERVE IN  
REMEMBRANCE THE CHARACTERS AND VIEWS OF EXEMPLARY  
INDIVIDUALS, AND TO RESCUE FROM OBLIVION  
THOSE MANUSCRIPTS LEFT BY THEM,  
WHICH MAY BE USEFUL TO  
SURVIVORS.

---

The memory of the just is blessed.—*Solomon.*

Gather up the fragments that remain, that nothing be lost.

*John, vi. 12.*

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EDITED BY JOHN & ISAAC COMLY, BYBERRY.

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VOL. III.

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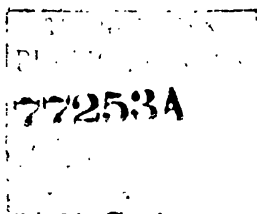
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PRINTED FOR THE EDITORS BY J. RICHARDS,

No. 13 Church Alley.

1833.





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## FRIENDS' MISCELLANY.

No. 1.]

EIGHTH MONTH, 1832.

[Vol. III.

### AN ACCOUNT OF THE LIFE, *Sufferings, Exercises, and Travels, of that faithful servant of Christ, Jane Hoskens.*

A concern having, for a considerable time, remained on my mind, to commemorate the tender dealings of a merciful God, in visiting my soul, in the days of my youth;—I have, therefore, endeavoured briefly to set forth the same, in the following lines.

I was born in London, the third day of the first month, in the year 1693—4, of religious parents; and by them strictly educated in the profession of the church of England, so called. According to the best of their understanding, they endeavoured to inculcate into my mind, the knowledge of a Divine Being; and how necessary it was, for all professing christianity, to live in the fear of God. But this good advice I too often slighted,—as likewise, the blessed reproofs of the holy Spirit of Christ, in my soul. Though I was but young, I was, through mercy, preserved from the commission of gross evils; yet, being of a cheerful disposition, and having a turn for music and singing, I was much delighted therewith; and was thereby led into unprofitable company. All these had a tendency to lead my mind from God; for which, strong convictions followed me, as a swift witness against sin. But

He, who had compassion on me from the days of my infancy, was pleased, in the sixteenth year of my age, to visit me with a sore fit of sickness, nigh unto death. This reduced me very low, both in body and mind; for the terrors of the Almighty took hold of my soul. Then were brought into my remembrance, all my failings and mispent time, as well as the good counsel which my dear parents had tenderly given me, and which I had unhappily disregarded.

In this distressed condition, I shed many tears; making my moan to him, who is the helper of his people in the needful time. I was ready to make covenant, that if he, in mercy, would be pleased to spare me a little longer, the remaining part of my days should be dedicated to his service. Then it was as though it had been spoken to me, "If I restore thee, go to Pennsylvania." To which, the answer of my soul was,—Wherever thou pleasest.

This opening appeared strange to me at that time; but all I wanted then, was peace of mind and health of body. However, it pleased the Lord to raise me up from this low condition. But I soon forgot the promises I had made in deep distress; and, returning again to my old amusements, endeavoured thereby to stifle the witness of God, which was then awakened in me.

But He, who, in tender mercy, strives long with the children of men, and would not that any should be lost, followed me in judgment; and often, when alone, brought me under great condemnation; so that I was made to cry for strength to overcome the evils which so easily beset me. Then, Pennsylvania came again into my mind. But, as I was much

delighted with outward objects, and strongly attached to such things as were pleasing to my natural disposition,—so, the cross of Christ was thereby made great in appearance to me, and I would reason thus: What shall I do in a strange country, separated from the enjoyments of all my relations and friends? But, as I was engaged on a certain time, it was said in my soul, “Go—there shalt thou meet with such of my people, as will be to thee in the place of all those near connexions; and if thou wilt be faithful, I will be with thee.” This was inwardly spoken to me, in such power, that I was broken into tears, and said in my heart, Lord, I will obey.

But I, unhappily, got over this likewise; and so remained until the visitation from on high was again extended, which was like thunder to my soul; and, by the light of Christ, (though I knew not then what name to ascribe to it,) I was clearly shown, that if I did not comply, I should be forever miserable. Wherefore, I took up a resolution, and acquainted my parents with the desire I had, of going to America. They seemed shocked to hear it; and were very averse to my going. I told them, it seemed as a duty laid upon me; and that I thought it might be for my good to go; for that, by being among strangers, I might, with more freedom, serve God, according to their frequent precepts to me. I remember the remark my father made on these arguments, was, “The girl has a mind to turn Quaker.” I said, I hope I shall never renounce my baptism. He charged me never to speak any more about it, for he would never consent to my going. His will was as a law to me; and therefore, I concluded to obey him, making myself easy, for the

present, with having so far endeavoured to comply with the heavenly requiring.

But it did not last long. Pennsylvania was still in my mind, and the thought continued, that if I was among strangers, I could better serve God. Though I had no thought of leaving the profession I was brought up in, nor had I any acquaintance with Friends, or knowledge of their principles. My friends being all averse to my going, put me upon making several attempts to get away unknown to them; but I was prevented from effecting it. Hereupon, my mother took occasion to lay before me the dangers and difficulties to which one of my years and circumstances might be subjected, in such an undertaking; which had such weight with me, that I was again diverted from it.

After some time, I grew very uneasy, insomuch that sleep departed from me; and the weight of the exercise was so great, that I was made willing to forego every thing else, in order to pursue what I believed to be my duty. I concluded that whatever I suffered, I would delay no longer,—but embrace the first opportunity of going to Pennsylvania; provided the Almighty would go with me, and direct my steps; which, like a little child, I humbly begged he would be graciously pleased to do. In a little time, the way opened thus:—One Robert Davis, a Welchman, with his wife and two daughters, were going to settle in Philadelphia. A friend, in whom I could confide, told me of their going, and went with me to see them. We soon agreed on the following terms: that he should pay for my passage, and wait till I could earn the money, on the other side of the water; for which, he accepted of my

promise, without note or bond, or my being bound by indenture, in the usual manner.

Under these circumstances, I came to Pennsylvania; and have great cause, with reverence and fear, to bless the name of the Lord, whose good hand did, I believe, direct me in this weighty undertaking.

We arrived in Philadelphia on the 16th day of the 3rd month, 1712, in the nineteenth year of my age. As soon as I was landed, I was provided with a place, among people of repute, of my own society. As I had not gone into this undertaking in my own will, nor to fly from the cross,—but in a degree of obedience to the will of my heavenly Father, and much in the cross,—so, now, I felt his good presence near to me. And, an eye being opened in me towards Him, I became weaned from the gayeties, pleasures, and delights of this fading world. They were all stained in my view; and an ardent thirst to partake of the waters of life, and the salvation of God, took place in my mind. I loved solitude,—sought retirement,—and embraced all opportunities of attending divine service (so called;) having free liberty from those among whom I lived, so to do,—they being very kind to me. But still I found not that solid peace and satisfaction to my seeking soul, which I wanted. The reason of which, as I have since experienced, was, because I sought the living among the dead; as too many do. The enemy of all good was unwearied in his attempts against me. Having learned in my native country, to sing, he stirred up those with whom I now lived, to draw me into that vain amusement, which, as I plainly saw it to be a snare, brought trouble and uneasiness over my mind.



After I had been in Philadelphia somewhat more than a quarter of a year, Robert Davis insisted that I should sign indentures, binding myself a servant, for four years, to a person that was an utter stranger to me. By this means, he would have made considerable advantage to himself; but as it was contrary to our agreement, before mentioned, which I was willing to comply with, to the utmost of my power; and as a remarkable uneasiness, and deep exercise attended my mind, when I looked towards complying with his mercenary will,—I thought best to withstand him in his demands, let the consequence be what it might. Whereupon, he had recourse to law, and by process, laid me under confinement.

This was a trying circumstance. I was a poor young creature, among strangers. Being far separated from my natural friends, they could not redress my grievances, nor hear my complaints. But the Lord heard my cries, and raised me up many friends, who visited me in this situation, and offered me money to pay Davis for my passage, according to contract. I was not free to accept even of this kindness, because I was well assured that Philadelphia was not to be the place of my settlement. But where I was to go, was yet hid from me. However, as I endeavoured to wait with patience, the Lord provided for me after this manner: the principals of four families, living at Plymouth, who had several children, agreed to purchase a sober young woman, as a school-mistress, to instruct them in reading, &c. On applying to their friends in town, I was recommended for that service. When we saw each other, I perceived it my place to go with them. Wherefore, on their paying Davis twelve pounds, currency,

being the whole of his demand against me, I bound myself to them, by indenture, for the term of three years, and went cheerfully with them to Plymouth.

I have since thought, how wonderful it was, that though various scenes and trials attended me, yet I was enabled to perform the service they had for me. The children learned very fast; which afforded comfort to me, and satisfaction to their parents. My love to them was great,—and theirs equally so to me; so that all my commands were obeyed with pleasure. And afterwards, when we met, could tell one another of it, with sincere regard and affection. They proved sober religious men and women.

I served my time out faithfully, and never had cause to repent it. The people with whom I lived, were those called Quakers. As I had not been among any of that denomination before, I had desires in my mind, to become acquainted with their principles, and manner of worship. Having liberty, I was ever ready to go to their meetings, though at first, only as a spy. But after I had been some time among them, and took notice of their way and manner of performing divine worship to God, I was ready to conclude, and say in my mind, surely these are his people. And a brave, living people, they really were; there being then divers worthies among them, who, I believe, are now in the fruition of “joy unspeakable, and full of glory,”—the earnest of which they, through mercy, then at times partook of, to the satisfaction of their hungry and thirsty souls. The solid, weighty, and tender frame of spirit, which some of them were many times favoured with, in meetings, brought serious considerations over my mind, with this query, Why is it not so

with me? And I said in my heart, These people are certainly better than I am; notwithstanding I have made a great deal more to do about religion than they.

As I was pondering on these things, that saying of the apostle, "neither circumcision nor uncircumcision availeth any thing, but a new creature in Christ Jesus," was often brought to my mind. I saw this work must begin in the heart, and be carried on by a Divine power. This I was soon convinced of; and therefore, could wait with patience, though in silence.

But, the whole work was not yet completed. It went on gradually step by step. Which demonstrates the paternal care of our heavenly Father, carrying the lambs in his arms, lest they should be weary, and faint. Who can but admire his goodness, and celebrate his praise! His wisdom and power are great! Oh! that all would but dwell under his peaceable government, and learn of him, who is pure and holy!

Through the operation of divine goodness, great love flowed in my heart toward these people. And if, at any time, Friends were concerned to speak against any evil habit, I did not put it from me, but was willing to take my part; and sometimes thought it all belonged to me.

As I continued in this humble frame of mind, and was diligent in attending meetings when I could, Infinite Goodness was graciously pleased to favour me with fresh and large visitations of his heavenly love, and often tendered my spirit. Strong desires were raised in me, after true and saving knowledge, and that the way of life and salvation might be clear-

ly demonstrated. And, blessed be his holy name, he heard my cries, and was pleased to send his servants, both male and female, filled with divine life and power. They sounded forth the gospel in divine authority,—declaring the way to the Father, through the door, Christ,—and opening the principles of Truth, as held by these people, by turning our minds to the pure gift, and manifestation of the Spirit.

Now, this doctrine agreeing with what I had, in some measure, been convinced of, I was made willing to join heartily with it; and was ready to say, These are true ministers of Christ. For they spoke with divine power and authority, and not as the scribes. Now, I was mightily reached unto, and stripped of all self-righteousness. My state was opened to me, in such a manner, that I was quite confounded, concluding that though I could talk of religion, of being made a child of God, a member of his church, and an inheritor of his holy kingdom,—yet there was as much need as ever, to cry, Lord, have mercy on me, a poor sinner! I not having yet witnessed the law of the Spirit of life in Christ Jesus, to set me free from the law of sin and death, outward ceremonies availed nothing; the new birth was wanting, and must be witnessed, in order to prepare me for the work, whereunto the Lord had called me, and was about to engage me in. The baptism of Christ was to be known, before I could be a member of Christ's church. This great work, through divine favour, I saw I must submit to, if ever I came to be a partaker of that bread, which nourishes the soul unto eternal life.

But Oh! the weight and exercise I was under, during this time of refinement,—and the days and nights of godly sorrow, and penitential mourning, I underwent,—are far beyond my ability to set forth in words. Once, being alone, I wept exceedingly; and the desire of my soul was, that it might please the Almighty to show me his ways, to teach me his paths which lead to peace, and to give me strength to walk therein, according to his word;—promising, that I would endeavour to follow, in the way that was most pleasing to him: for that was what my panting soul most desired.

My desires were not for great things, but for divine favour. The Lord alone, was become the centre of my happiness. It seemed as though I should have died, at that time, had he not been pleased, in a wonderful manner, to manifest himself a present helper in the needful time; and to reveal himself, through his dear son, Jesus Christ, by administering consolation to my wounded soul, and filling my heart with heavenly love, so that my cup ran over. I was then made to cry out, Oh! that all may know thee, and thy goodness! His matchless loving kindness so overcome me, that I thought I could have gone through the world, to proclaim the tender dealings of a merciful God to my soul. Here, I again renewed my covenant with God, and promised obedience to his commands. And, Oh! the calm, the peace, comfort, and satisfaction, wherewith my mind was clothed! like a child, enjoying his father's favour, and with inexpressible delight, beholding the smiles of his countenance. I was afraid to do or say any thing, that might offend the Lord, lest the

rod might be laid heavily upon me; for this is the portion of the disobedient.

In that time, I became a wonder to many; but was treated with great tenderness by most of the Friends and neighbours. I had laid aside all superfluity of apparel, for which I had felt condemnation. I attended meetings diligently; and walked three or four miles to them,—sometimes alone, meditating upon the Lord. I thought the work of my present and future happiness was now completed in me, and that I had nothing to do but sit contented under the enjoyment of divine favour, rejoicing that I had left all, and followed Christ, whom I loved more than my natural life.

Thus I concluded in my own mind; not knowing as yet what the Lord was preparing me for, nor, that there was a further work allotted me, to which I was a stranger. Till, one time, being in a meeting, and sitting very contentedly under my own vine and fig-tree, a call arose in my mind, thus: “I have chosen thee from thy youth, to serve me, and to preach the gospel of salvation to many people, and if thou wilt be faithful, I will be with thee unto the end of time, and make thee an heir of my kingdom.”

These words were attended with life and power, and I knew his promises were yea, and amen, forever. Yet, I must confess, this awful word of divine command, shocked me exceedingly. My soul, and all within me, trembled at the hearing of it; yea, my outward tabernacle shook; insomuch that many present observed the deep exercise I was under. I cried in spirit, Lord, I am weak, and altogether incapable of such a task. I hope thou wilt spare me from such mortification. Besides, I have spoken

much against women's appearing in that manner. These, and more such like reasonings, I was filled with; which did not administer peace, but death and judgment.

Great darkness began to spread over my understanding, and increased to such a degree, that nothing but horror possessed my soul. I went to meetings, as usual; but I felt not the least enjoyment of the Divine presence. On the contrary, inexpressible anguish of mind attended me, but so that I could not shed a tear. I concluded that all was over with me, and that I was lost forever. My very countenance was changed, and became a true index of my deep distress. And a person for whom I had great love, told me she had the word of the Lord to declare to me; which was, that I had withstood the day of my visitation, and now was left to myself. This, I readily believed; and so gave over all hope of salvation. The grand enemy got in with his temptation, and, like a torrent which bears down all before it, made my sorrow and bitterness of soul inexpressible: and he had certainly prevailed against me, had not the Almighty, by his eternal arm of power, interposed, and driven him back; saying unto me, in the hour of my deepest probation, "Be obedient, and all shall be forgiven; and thy soul shall be filled with joy and peace, unspeakable." At the hearing of which, I was broken into tears, and in deep humility, blessed his holy arm for delivering me from the mouth of the lion. I renewed my covenant with the Lord, and prayed for resignation to his divine will.

But, alas! when it was again required of me to stand up in a meeting, and speak the words he bid

me,—I again rebelled, and justly incurred the displeasure of my great and good Master. I went from this meeting in sorrow, and offered my natural life, as a sacrifice, to be excused from this service; but it was not accepted: nothing would do but perfect obedience.

In this situation, I continued six or seven months. I could have but little rest, night or day, by reason of the anguish of spirit I was in. Yet, I still longed for meeting-days, and made many promises, that if I found the like concern, and it would please Infinite Goodness to be with me, I would submit to his divine will,—come what might.

But, though I went with these resolutions, yet, when the time of trial came, I put off the work which was required of me, and came away, as before, full of sorrow and anguish of soul. I often wished myself dead, hoping thereby to be exempt from pain; not duly considering, that if I was removed out of time, in displeasure, my portion would be still more dreadful; nor thinking it was the old liar, who introduced such a thought, and intended not only to bring me to destruction, but to make me the instrument of it myself.

Oh! how often have I since admired the long forbearance of a merciful God, towards me! And when I have considered his loving kindness, in preserving me from the devil's temptations, desires have been raised in my soul, that my conduct, through time, might be, with reverence and fear, to his glory.

But here, a still more refined snare was laid for me; which was, a conclusion to stay from the meeting, because I thought I might, when there, disturb the quiet of others. And really, I was ashamed to



be seen in the condition in which I often was, when in meeting. The Friends with whom I lived, and many neighbouring Friends, sympathized deeply with me, and intimated their concern, on account that I had left off going to meetings. As those with whom I lived, gave me full liberty to go, both on first and week-days, Friends begged that I would comply with their request, and go with them, as before. Their arguments had weight with me; and I went. But I had not sat long, before the concern to stand up, and speak a few words, came powerfully upon me, with this close hint: "This may be the last offer of this kind, that thou wilt be favoured with: embrace it; and I will be thy strength, and exceeding great reward." I then said, Lord, I will submit. Be thou with me. Take away the fear of man, and thou shalt have my whole heart. Then, sitting still awhile, I felt the aboundings of heavenly love towards God and his people, arise in my soul; in which, I stood up, and after pausing a little, like a child, I spake a few words which were given me, and sat down in the enjoyment of heavenly life. The friends were sensibly affected; and, as many said afterward, it was a time not to be forgotten. Indeed, it was so to me, for I went home rejoicing, and renewing my promise of future obedience.

But although I cannot charge myself with wilful disobedience; yet, for fear of a forward spirit, I have sometimes, I believe, been guilty of the sin of omission. And though it is dangerous and criminal, to withhold the word of the Lord, yet, Oh! saith my soul, may all who are called to this honourable work of the ministry, carefully guard against being actua-

ted by a forward spirit, which leads into a ministry that will neither edify the church, nor bring honour to our holy High Priest, Christ Jesus. As the tree is known by its fruits,—so is ministry known by its effects. And such as offer that which produceth death, instead of life, will sooner or later sit down in sorrow and condemnation, for having run before the true Guide.

About this time, the Lord was graciously pleased to renew his merciful visitation unto the Friends and inhabitants of North Wales and Plymouth.—Many of the youth were reached, and, by the effectual operation of divine and heavenly life, brought into true submission to the cross of Christ. Several were called to the work of the ministry,—and engaged to speak in the authority of the gospel; which is now, the same as formerly, the “power of God unto salvation,” unto all who receive it with meekness, and truly believe in, and patiently wait for, the inward and spiritual appearance of Christ, our holy Redeemer.

Among the many, thus favoured, was our dear, and well-beloved friend and brother, John Evans; who was blessed with an excellent gift in the ministry; and, being faithful to his heavenly calling, he became an able publisher of the gospel; preaching it in the demonstration of the spirit and power of God. He was careful to discharge his trust, according to divine ability; yet he was not forward, but patient in waiting for the motions of life; by which he attained experience, so that he knew when to speak, and when to keep silence. In speaking, as well as in his love of silence, he was an example. He was likewise blessed with the Christian virtues

of brotherly love, and universal charity; and, being endowed with a good understanding, he was a man of sound judgment. Wherefore, I always esteemed him as an elder brother, and gave him the right hand of fellowship. He was an instrument of help, and of good to me, in my infant state of religious experience; and which, in point of gratitude, I ought never to forget. Oh! that I may conduct in such a manner, through this state of probation, as that my latter end may be like his!

Now, although I had, in some measure, been faithful to the call of my great Lord, and holy Redeemer; yet, he was pleased, at times, to withdraw the light of his countenance from me; and to suffer the enemy to buffet me severely. I was tempted to believe that the peace I had enjoyed was only a false one,—that it was all delusion,—and that the mortifications I had undergone, would be of no real advantage to my soul. Besides, how did I know that the Lord required these mortifications at my hands? Again, it was suggested, that the humility I pretended to was only feigned; and, therefore, the Lord would never accept of it.

Here I was again brought very low in my mind, and my spirit depressed almost to despair; so that I began to think all these reasonings might be true; yet I knew not whither to go for help. After some time, however, these words sprang up in my mind: "I will trust in the Lord;—for in the Lord Jehovah, is everlasting strength." Then, secret breathings arose to God, that it might please him, once more, to favour me with his holy presence, which giveth light and life, whereby to distinguish his pure voice from that of a stranger. But Oh! the bitter whis-

perings of satan, and the thoughts that passed through my mind, were such as my soul hated. And, indeed, had not the secret hand of Infinite Goodness supported me, and preserved me through those great temptations, I should have fainted, and lain down in deep despair.

I had not long enjoyed divine peace, before the old accuser began again; telling me I had blasphemed against the Holy Ghost, in that I deceived the people, pretending to preach by a divine influence. This was insinuated as a positive untruth; and for me to make a show of worshipping a Being, whom I had thus belied, was a sin, never to be forgiven. This was a distressing state to pass through; and it lasted several weeks. I went on mourning about, like a person almost deprived of reason.— And though Friends still continued their care and regard for me, yet I never had freedom to communicate my exercise to any mortal. I have since found, that the Lord required this work, and to endure this trial. If people would but patiently wait his time, they would be enabled to perform his work, and would find deliverance in a proper season. I indeed was ready to conclude I was the worst creature ever born, and that I only received life for divine vengeance. But the Lord gave me to see otherwise. For, sitting one time alone in the woods, a cry arose in my heart, thus: If I die, it shall be at thy footstool, O Lord! for thy loving kindness has been great to me, from my youth to this day. Then, falling on my knees, I prayed that he would be graciously pleased to enlighten my understanding in such a manner, that I might clearly

see wherein I had offended so merciful a Father: for I thought I had offended him, because I was suffered to be so tempted. His word then became as a fire in my breast, and the answer I received was to this effect: "Be thou encouraged. Thou art suffered to pass through these trying dispensations, not only on thy own account, but for the sake of others, to whom, when qualified, I will, in my own time, send thee. Be faithful; and I will be with thee to the end of time."

At this intimation, I was tendered, and filled with gratitude to his Divine Majesty, who alone can deliver his children out of all their afflictions. And my soul, at this time, under a sweet sense of his goodness, bows with awful reverence, and with praises to his holy name, and says, who is like unto our God?

I wish all who make profession of the Truth, may conduct agreeably to the holy principle of sincerity; and then such will be good examples to their children and families, if they have any, as also to the youth in general.

There were many incidents occurred during the time of my being among these Friends, to whom I was indebted for payment of my passage, which, for brevity's sake, I omit. When the time for which I engaged to them was expired, I served them a quarter of a year longer, in consideration of the tender regard they had shown to me, when it was in their power to have conducted otherwise,—and also for granting me the liberty of going to week-day meetings,—which additional service they accepted from me with reluctance. We loved one another

much; and being unwilling to part, I stayed with them till the spring following; and then, in much love and tenderness, we parted.

I am persuaded, that if servants were careful to discharge their trust faithfully to their masters and mistresses, the Lord would provide suitably for their support through the world, with credit and reputation. I never was more easy and contented in mind, with regard to outward things, in any station of life, than when I was a servant. Because, under this circumstance, I met with that for which I had laboured many years; even the true and saving knowledge of Christ Jesus, who is the only way to the Father, and whom to know is life eternal.

I cannot but desire that people, in every condition in this world, may be thus blessed. When the soul is tendered with the love of God, it strongly desires that all may be partakers of life and salvation, as freely offered through Christ Jesus, our Lord.

When I had fulfilled my contract, as above noted, I found a concern to move over Schuylkill; which I did, with the advice of some of my Welch friends, who had been as nursing fathers and mothers to me.

I stayed some time at Haverford, where I found many good Friends, who were tender of me. I attended meetings diligently, both on first and other days of the week, at Haverford, Radnor, Merion, &c. as I found freedom: yet I very seldom appeared in public. When out of meetings, I kept myself pretty much retired from company; finding retirement profitable for me, in this my infant state in religion. I hired for a month with a Friend; but would not engage for a longer time, because I found this was not the right place for me to settle in. I was scru-

pulous of fixing any price for my work, fearing I might overvalue it, and that those for whom I wrought would lose by me; and therefore I left it to them to give me what they thought I earned.

Thus, I conducted to the best of my understanding, with fear, lest I should bring dishonour to the holy profession I made, and be a stumbling block in the way of tender inquirers. The Lord, in this state, regarded me, and not only favoured me, many times, with the descendings of heavenly life and love, but gave me favour both with Friends and others: so that I might have had the best places, either in Philadelphia, or in the country. . But I was not to settle in those parts; I must go a little further; but the place was yet hid from me.

One first-day, after I had sat some time in Haverford meeting, David Lloyd, from Chester, with his wife, and several other Friends, came into the meeting. As soon as they were seated, it was as though it had been spoken to me, "These are the people with whom thou must go and settle." They being strangers to me, and appearing as persons of distinction, I said in my heart, Lord, how can such an one as I, get acquaintance with people who appear so much above the common rank? The word was in my soul, "Be still; I will make way for thee in their hearts. They shall seek to thee." I knew not what to think of this; and was afraid it might be a temptation of satan; yet rested contented in the thought, that the Lord, who never yet had failed, was all-sufficient to provide for me. At that instant, a great stillness came over me, and I felt the love of my heavenly Father to affect me in a very uncommon manner. I afterwards understood, that David

Lloyd and his wife fixed their eyes upon me; feeling a near sympathy with me,—such as they had never known toward a stranger before, and said in their hearts, “This young woman is, or will be a preacher.” They were both tendered; and it was fixed in their minds, that they were to take me under their care, and nurse me for the Lord’s service, with a promise that his blessing should attend them. This, I had from their own mouths, after I came to live with them.

After the meeting, I was passing away, as usual, for fear of being taken notice of; but was stopped by a Friend, who asked me to go home with her, saying, the Chester friends were to dine there. I excused myself as well as I could. Then those Friends came to me and spake kindly; which affected me in such a manner, that they let me go, but told some Friends there how they felt towards me, and how it opened to them in the meeting.—They left their love to me, and said they intended to visit me soon, with proposals for my living with them; for according to what each of them felt in themselves, they were to become instruments of good to me.

Soon after this, I became acquainted with Elizabeth Levis, a friend of Springfield. The way and manner of which was thus: I had not appeared in public, for a great while, nor felt any motions that way. I was very low in my mind, and having got into a dark state, had again almost lost hope, and thought it impossible but that I should fall a sacrifice to the temptations of the grand enemy, who still followed me. However, it happened that Elizabeth Levis came to visit Haverford meeting, where I



then was. After some time of silence, she stood up, and, speaking in the authority of Truth, so effectually laid open my present state, that I could heartily subscribe to the truth of her testimony. The power that attended her ministry, reached the witness of God in my heart. A zeal was begotten in me, for the honour of the good cause; and I was filled with love to the instrument through whom I had been thus favoured. Hope was again renewed in me, that by virtue of the word preached, the Lord would still continue his wonted favours to me, and preserve me from the snares of the wicked one.

After meeting, Elizabeth took kind notice of me, and said, "I came here to-day, through the cross,—the Lord knows for what end! It may be for thy sake." I was so overcome that I could not speak; but wept much, and esteemed it as a blessing that she had taken notice of me. I went home, rejoicing in spirit, because I had met with divine refreshment, of which I was in much need.

As it had pleased the Almighty to visit me in a wonderful manner, by the renewing of his pure love, I made covenant, that if he would be with me in the way I should go, he should be my God, and I would serve him forever. As this disposition increased, I felt the unity of the one Spirit to this his dear handmaid; and in that we became near and dear to each other. In process of time, we joined as companions in the work of the gospel, as I shall have occasion hereafter to mention in the course of this account.

But to return. My mind was still engaged about Chester, with strong desires to be with Friends there;

but how to accomplish it I knew not: yet I knew the promises of God were yea, and amen; and in this I confided. However, a good opportunity soon offered. I was just finishing some work, which I had taken to do for a friend; and on my saying, when this is done, I know not where to get more,—one not of our society being in company said to me, “Fear not, God will always provide for you, because you fear his great name.” I made no reply. But, in a few minutes, somebody knocked at the door; I, being next, opened it; when I saw a man of a good appearance, sitting on horseback. He asked whether there was any young woman there that wanted a place; for he wanted a maid,—one that was sober? We desired him to alight; and inquired of him whence he came. He and his family belonged to Chester meeting, and he lived not far from the town. It immediately occurred to my mind, it may be this is a providential thing to bring me to that people. I will give him expectation of my going with him next week, if he will come for me. But concluded to hire only for a month, to see how I liked his wife, &c. I communicated my mind to him; he accepted the offer, and asked what wages I required? I answered, as usual, what they thought I deserved; so we parted. His name was Benjamin Head, a worthy, honest man. He called at a Friend’s house just by, and told of his success, and when he was to fetch me. They told him, I was a preacher, and they were unwilling to part with me. But he had my word, and came, according to our agreement. I was prepared to attend his call, and so went with him.

I found his family consisted only of himself, his wife and daughter, with one man and maid servant. His wife, being apprised of my character, received me with love and affection; which lasted, not only while we lived together, but to the conclusion of her time in this life. Indeed, it would have been high ingratitude in me, if I had not returned their kindness in the best manner I could; for I had not been there three weeks, before I was seized with a violent fever, which reduced me so low that my life was despaired of. They got the best advice that could be had,—sparing neither cost nor labour, in hopes of restoring my health. Though the distemper was violent on my body, yet I was favoured with quietude of mind, and was entirely resigned to the Divine Will, whether to live or die.

It is a great blessing, that attends those who fear God, that his holy Spirit accompanies their souls, when upon a bed of languishing. The Psalmist experienced this, in his day; and so will all the righteous now, as well as then.

This illness held me near three months. In all which time, this friend Head, and her daughter, a sober young woman, attended me night and day, very carefully. Several of Chester friends, and others, also visited me, and tendered their services, in ministering things suitable for my disorder, as well as otherwise: so that I wanted for nothing that was proper for me. Some friends were for removing me; but that was impossible. Besides, the friend, with whom I was, declared against any such motion: and I was opposed to it myself, under this consideration, that if it pleased Providence to raise

me, it would be my duty to stay, and make such retaliation as might be in my power.

Thus, the time was prolonged six or seven months, instead of one. So that we, poor short-sighted mortals may propose many things to ourselves, but Providence can disappoint; and all for our good, if we patiently submit; and indeed it is our interest, as well as duty, so to do. Grace Lloyd, perceiving that friend Head was unwilling to part with me, forbore speaking any thing of her mind to me, until after I had got out to meeting; which I did as soon as I was able.

My first going to meeting was on a first-day. The meeting was large, by reason that John Dawson, a Friend from Great Britain, was there. I sat about the middle of the house, under much exercise of spirit, insomuch that the friend was sensible of it, though at that distance. And although I did not appear in testimony, yet I was not hid. I dont remember any thing remarkable that attended the meeting. John Dawson was silent; and, as soon as it broke up, he spoke to David Lloyd, saying, "Stop that young woman, who sat in such a place. I have something to say to her, from the Lord." He spoke so loud that I heard him, and, trembling, was going away. But Grace Lloyd desired me to stay, and kindly told me I must go home with her. I excused myself; but it did not avail; she would not be denied,—I must go. I therefore asked leave of friend Head; which she readily gave me, and left a horse for me to ride home.

When we came to David Lloyd's, there was a great company of Friends; but not thinking myself worthy, I would not thrust in among them, intend-

ing to go among the servants. But this was not permitted; for, as I was entering the parlour, I heard the English friend say, "Where is the young woman—I want her company." I came in, and was seated next him. He took hold of my hand, fixed his eyes upon me, and after a little silence, spoke to me in such a manner, by way of encouragement, as I have not freedom here to relate. Only so much I may say, he proved a true prophet to me, as I afterwards experienced, respecting the work the Lord was preparing me for, and about to employ me in. But I, like Nicodemus, was ready to say, How can this be? Will the Almighty engage such a poor, unworthy creature, in his so great a work? He knows I am no ways sufficient for the task. But the divine word was, "Trust in my all-sufficient power;—that shall properly qualify thee for every service. What I require of thee is, to be faithful, and thou shalt see greater things than have yet been made manifest."

I felt infinite Goodness near. My soul bowed in awful reverence to the divine Majesty of heaven and earth; and in the secret of my heart, I said, Lord, I will submit to every dispensation which thou allottest. The Friends present were mightily broken, and were made partakers together of the virtue of light and life, which caused gladness of heart, so that little food satisfied some of us.

After dinner, the friend spoke to David Lloyd and his wife, saying, "Take this young woman; make her your adopted child; and give her liberty to go wherever Truth leads." They told him that was their intention; and when I was free to come, their house should be my home for the future. He

replied, "Do as you say, and the blessing of God will attend you on her behalf." Grace Lloyd then took me into another apartment, and told me how she and her husband were drawn in love to me, the first time they saw me, at Haverford, (as has been related,) and if I would come and live with them, they intended to do well for me.

I admired at the ordering of Providence, in thus providing for me, a poor, destitute orphan, separated from all my natural friends, in a strange land, and had no certain habitation here, in mutability. Oh! that all would fear and serve the living God, whose goodness endures forever. It was his own work, and he shall have the praise. We parted, in tears, under the holy influence of Divine love; and I, with a sense of his wonderful kindness to me, went home, rejoicing in spirit, and praising the Almighty.

I mended fast, as to health, so that I was able to perform to the satisfaction of my master and mistress. I stayed with them till near spring; and then parted in much affection. We loved each other sincerely. They always treated me with respect, as I did them; being fully satisfied they were instruments in bringing me to my future settlement in this world. And this love subsisted between us until it pleased the Lord to take them to himself. Their memory is as agreeable to me now, as in the beginning of our acquaintance.

I entered into David Lloyd's family, as an upper servant, such as in England are called housekeepers; having all the keys, plate, linen, &c. delivered unto me. They had a great family; and every thing

passed through my hands. As they had reposed such a trust in me, it brought a weighty concern on my mind, that I might conduct aright, and discharge my duty faithfully, both to my principals and their servants; and, being sensible of my own weakness, I many times, when others were asleep, poured out my prayers to God, and asked wisdom of him who gives liberally, and upbraideth not.

I was often afraid, lest, through my misconduct, I should bring dishonour to the pure Truth I made profession of. For, I now began to speak frequently in meetings; and many eyes were upon me. I was become like a city on a hill, which could not be hid. Christ, our Lord, speaking of this situation, says, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." This text was often revived in my memory; and under this dispensation, I was led through a painful, anxious travail of soul. I considered, I had been tried in low life; though I never wanted for necessities, but was always provided for. And having met with kind treatment from all sorts of people, I was blessed with contentment in the station allotted me. Now, I was to be proved with greater plenty; and favoured with the company of valuable friends, who often frequented our house: and though I was but in the station of a servant, yet I was much noticed by them; for when they came, I was always allowed to be in the room with them. This was a great obligation conferred on me; but it did not elevate my mind,—it made me more humble and assiduous in my business.—Another favour conferred on me, was, that I always

dined with master and mistress; which was of advantage, for many times their conversation was profitable.

Thus, as I kept my eye steady to the Almighty, he gave me favour among Friends, and with both my said benefactors. They were kind and affectionate, like tender parents, watching over me for good; often telling me to mind the dictates of Truth; and if, at any time, I found a concern to visit any meetings, to be sure to go; and they were very careful to provide suitably for me in every respect.— This was engaging, and my love to them increased daily. I judged it my duty, to make their interest my own, as if I was their child; and can in truth say, I never wilfully disobliged either of them, nor left their service, to serve myself, in any shape. I went nowhere without their leave; not so much as to buy some trifles I wanted. And when a religious concern came over my mind to visit the churches of Christ, they were the first I made acquainted therewith.

The first visits I made, were to some of the neighbouring meetings, in company with some of our friends, and returned at night. Afterwards, it became a concern upon my mind to visit Friends in Philadelphia, and some other meetings in that county, in company with a Friend from Long Island. I had permission from David Lloyd and wife, to go this journey. I also went with said Friend into Bucks county; I then returned home, and was diligent in my business, when there.

Although the Lord was pleased to crown my labours in the ministry with success, and friends every where, were exceeding kind to me,—yet I was



not exalted; being sensible, that of myself I could do nothing that tended to good. I therefore found it my business to return to the place of waiting, in order to know the further will and pleasure of my Lord and Master, Jesus Christ.

But though I enjoyed satisfaction and peace, which the world could not deprive me of, and also met with abundance of love and respect from Friends and others,—yet, I was not exempted from the buffetings of satan, both within and without; nor from the woe, pronounced by our Lord, against those whom all men should speak well of. I had outward enemies, who waited for my halting; but, blessed be the mighty Arm of Power, that supported me through all, and preserved my feet from falling into the snares which were laid for me. How valuable is the light of Christ! How it manifests the wiles of sin and satan; even to such a degree, that some have reason to say, “Surely in vain is the net spread, in the sight of any bird.”

In the year 1714, our worthy friends, Thomas Wilson and James Dickinson, came into this province, on a religious visit to the churches. I was present at a meeting they had at Plymouth; which, on account of the great gathering of people, was held under the trees. Thomas, in the exercise of his gift, was led to treat on several subjects, which made great impression on my mind at the time, and tended to confirm me in the faith I made open profession of. I remember, he was led to speak of bringing the ark of the Lord from the house of Obed-edom; also, the festival and sacrifice which he offered to the Lord, and his dispensing the bread, flesh, and wine, to the multitude,—to the women as well

as the men; which he repeated two or three times: from thence inferring the Lord's influencing females as well as men, with Divine authority to preach the gospel to the nations. He spake largely on the passage respecting the captive maid, in relation to her service to her lord and master; and, in a powerful manner, set forth the privileges which the true members of the church of Christ enjoy, under his peaceable government. He also spake, prophetically, concerning the work of sanctification, which some were under; saying, the Lord would bring the faithful through all, to his glory, and the solid comfort of the afflicted; although some of these might be, like David, in the horrible pit, &c. This, and divers subjects he mentioned, greatly affected me, and reached me in such a manner, that I was much broken; and I said in my heart, surely all present will be not only convinced, but converted, by the eternal word of God, unto the true faith of Christ our Lord, who came to seek and to save all who should believe in his pure name. I thought none could withstand the doctrine preached, it being delivered with great power, and divine authority, and not as that of the scribes, or hireling priests.

What made it further remarkable to me, was, that the friend where they dined, insisted on my going with them; which, being in my way home, I complied with, in fear and trembling. After I had sat down in the house, Thomas Wilson fixed his eyes on me; which made me conclude that he saw something in me that was wrong. Upon which, I arose and went out, being much affected; but I heard him say, "What young woman is that? She is like the little captive maid I have been speaking of to-day.

May the God of my life strengthen her. She will meet with sore trials, but if she is faithful, the Lord will fit her for his service." He further remarked, that he saw the Lord was at work in me for good, and would, in his time, bring me through all. These hints have since been of service to me, when almost overwhelmed with trouble; and I think should never be forgotten. I do not mention them, in ostentation; but bow, in awful reverence, as with my mouth in the dust, rendering to the great Author of all our mercies, adoration and praise: unto him, may it be given now and forever. Amen.

It was in the year 1719, that I came to David Lloyd's; but I did not travel far abroad until the year 1722, when, having the consent of Friends, and their certificate for that purpose, and between that time, and the year 1725, I accompanied my before-mentioned friend, Elizabeth Levis, on a religious visit to Friends in Maryland, Virginia, and North Carolina; thence we returned home. We afterwards went to Barbadoes, and from thence, took shipping and landed on Rhode Island. Visited that place, Nantucket, New England, Long Island, and the Jersies. Also our own province, the counties of Newcastle, Kent, and Sussex, on Delaware; the Eastern Shore of Maryland, and again into Virginia.

It was in the year 1725, that we visited Barbadoes. In all these journies and voyages, we were true yoke-fellows, sympathizing with each other, in and under the various exercises, whether of body or mind, which we had to pass through.

She was sound in the ministry; and, wherever we were led, she was of great and good service. I

always preferred her, for the words sake. Her conduct, out of meetings was exemplary, and preached aloud. I must add, she was no busy-body. We meddled not with other people's concerns, either in or out of meeting. She was of great service to me; and I hope, the love that subsisted between us, when young, will remain to each other, forever. Mine is as strong to her now, as then; for which, I am thankful to the Author of all goodness.

In the year 1726, I travelled with Abigail Bowles, (from Ireland) through the lower counties of Delaware, the Eastern Shore of Maryland, Virginia, Cape May, the Egg Harbours, and other parts of New Jersey; and also, through Pennsylvania. In these journies, we travelled about one thousand seven hundred miles.

Having had a concern, in the love of Christ, for a considerable time, to visit the churches in Great Britain, Ireland, &c. I acquainted Friends, in our parts, with it, and had their concurrence and certificate for that purpose. On the 13th of the 3rd mo. 1727, in company with our dear friend Abigail Bowles, and several others, I went on board the ship *Dorothy*, John Bedford, commander, bound for Bristol, in England. There being, for the most part, but little wind, we did not leave the capes of Delaware, till the 20th, and on the 27th of the 4th month, landed safe at Bristol. During the voyage, we held our meetings in the great cabin, when the weather permitted. The Lord was graciously pleased to own us, with his life-giving presence, to our comfort and satisfaction. For which, and all his tender mercies and preservation, he shall have the praise, who alone is worthy.

We were kindly received by Friends at Bristol, and lodged at Richard Champion's. On the 28th, we rested, and next day, being first-day, I was at their Quarterly meeting for worship, for the young people. On the 1st of the 5th month, I parted with my dear friend, Abigail Bowles, she going homeward, in a ship bound for Cork, in Ireland, and I stayed at Bristol.

The 31st of the 5th month, I got to London; having meetings almost every day after my landing, and generally to satisfaction. I stayed in and about London, visiting meetings and friends, till the 6th of the 7th month; when I left that city, and travelled through divers parts of the nation, visiting meetings, as my way opened. In which services, the good hand of my great Lord and Master was near, and supported me, under many close trials and deep baptisms. Indeed, I may say, he was pleased, at times, to furnish his ministers with suitable doctrine for the states and conditions of the people; so that many were reached, and confessed to the truth; the mouths of gainsayers were stopped,—and the upright hearted encouraged to persevere in the way of Truth and righteousness. It was a gathering day, in many places. May the great Lord of the harvest so operate on the minds of the people, by his eternal power and spirit, that they may become rightly qualified for his work and service, to the glory of his name!

On the 14th of 2nd mo: 1728, I came to Whitehaven, and on the 16th, went on board the ship Reserve, John Nicholson, master, bound for Dublin, in Ireland, where we arrived safe the 18th. I was at most of the meetings of Friends, in that king-

dom,—had meetings in many places where no Friends lived, and visited the families of Friends in the city of Dublin generally. In many opportunities which I had, both among Friends and others, it evidently appeared that counsel was unfolded to the people. The doctrine of Truth descended as the small rain upon the tender grass, whereby many were refreshed, and a living greenness appeared. Many of those of other societies were tender, and well satisfied with the visits; and some among them appeared ripe for information respecting Friends' principles. So that the faithful had frequent cause to rejoice in the wonderful condescension, and loving kindness of the merciful Creator of heaven and earth, from whom all good comes.

On the 19th of the 7th month, 1728, I embarked from Dublin, and on the 20th, landed safe at Grange, in Lancashire. After I had visited many places in this nation, and spent a considerable time in travelling therein, to good satisfaction, and finding myself clear of further service in this part of the world, I embarked again for America; where I arrived the 13th of the 12th month, 1730, and was affectionately received by my kind friends and benefactors, David and Grace Lloyd, and other friends.

Soon after my arrival, David Lloyd was taken ill of his last sickness. During which, I thought it my duty to attend on him as usual. On the 6th of the 2nd month, 1731, he departed this life; and I have reason to believe our loss was his eternal gain. I may add,—in him I lost a father, and a sure friend. Whilst he lived, he cheerfully supplied me with requisite necessities, in all the journies I went. He was exemplary in his family; treating all about him

with humanity, and choosing rather to be loved than feared. He was diligent in attending meetings for worship, &c. He allowed those servants, who inclined to go to meeting, time to perform that necessary duty. After my arrival, I never lived as a hired servant with David Lloyd, or his widow; though, at her request, I remained with her till I married, which was in the year 1738.

In the year 1742-3, I went a second time to Barbadoes, in company with Rebecca Minshall. From Barbadoes, we took shipping for Rhode Island, and visited that place, and New England.

In the year 1744, I had a certificate to go a second time to Maryland, Virginia, and Carolina, accompanied by Margaret Churchman. Concerning this visit, I could say much; but it may suffice to remark, that it appeared to me to be a time of gathering. There was great openness among people of various ranks, who followed us from meeting to meeting,—treating us with respect, with marks of real love and affection. But, knowing we had nothing valuable of ourselves, I attribute all to Divine Goodness, who opened the way for us, and who alone is worthy of all the glory. Margaret sometimes appeared in public, and I thought, to good purpose. She was, to me, a good companion.

In the year 1747, I performed a second visit to the churches of Christ, in England and Ireland. I had hitherto undergone many close trials and provings, in my pilgrimage through life; but *this* visit was attended with some of the heaviest, and most painful exercises of any I had ever before experienced. And yet, I have to believe the good Hand, though often concealed, was near under all. He

enabled me, at times, to speak to the conditions of the people, so that the witness was reached; and by his own Almighty power, the seed was raised, and brought into dominion: of this, time hath manifested undeniable proofs. So that though this was a painful journey, both to body and mind, yet as the infinitely wise Being was pleased to bless it to some, to the honor of his great name, I dare not repine; but hope, humbly to submit to what he hath permitted, or may permit to attend, for the refining of my faith, and making it more pure than gold.

In the year 1756, with the concurrence of my friends, and their certificate, and having my friend Susannah Brown, of Philadelphia, for my companion, I performed a visit to Friends in New England, &c. as far as I was enabled to travel; though we did not go further eastward than Salem. However, we had several satisfactory meetings amongst Friends, &c.

We first went to New York, and had a meeting there; Friends being glad of our company, which they manifested by their respectful conduct. In company with several of them, we went to Long Island, and attended the Yearly Meeting at Flushing. This meeting was large, and favoured with Divine authority from day to day; the people behaved with commendable stillness and quiet, and many Friends remarked it to be more so than usual at some times; the Lord manifesting his power, through poor weak instruments. From thence we proceeded by water to Rhode Island, several Friends of New York accompanying us; and, arriving there about a week before the time of their Yearly Meeting, we had a seasonable opportunity of resting,



being received by Friends with great kindness.— Through Divine favour, we were enabled to go through our service at the Yearly Meeting, to great satisfaction; being comforted in spirit, in a sense of Divine goodness, and I hope, bowed in awful reverence, under a feeling of gratitude to infinite mercy.

After this meeting, we went to Tiverton, where we had three meetings, which were large, and I think satisfactory. Thence, we took passage in a sloop for the island of Nantucket, where we attended the Yearly Meeting, which was large, and to good satisfaction. In going ashore from the sloop, I received a hurt in my leg, which proved very painful; yet I attended the meetings every day, and was qualified to go through the service required; which I looked upon as a great favour. We staid two weeks on the island; and then, with Sylvanus Hussey and his son, embarked on board their sloop for Boston; where we were detained eight or nine weeks, on account of my lameness, being unable to travel. Friends of the place were exceeding kind; and, I must in justice also remark the same of the people of other societies, insomuch that I was made to admire. But it was the Lord's doings, and not any merit of mine.

When I got out to meetings again, they were crowded; the people continuing to carry with much respect towards us. And when we left that town, several accompanied us on the way; and some, not of our community, went to Rhode Island, and were at all the meetings with us, which were large and crowded, and I have reason to believe, satisfactory. When we took leave of each other, it was a time worthy to be kept in remembrance.

We came to New York, and thence passed over to Long Island, where we visited most of the meetings. After the last one appointed for us, I was seized in a very uncommon manner; my understanding became so clouded, that I could not recollect where I was; yet was blessed with quietude and peace, fully resigned to the Divine will. In this condition, I was taken to Flushing; where I lay some days. And although thus afflicted, yet in the intervals when my reason returned, Oh! the peace that I enjoyed, and the sweet assurance of my being right, in going this journey, such as I never felt so fully before; which bowed me in reverence before the Divine Majesty, saying, Lord, it is enough. It being the fourth visit I had paid to New England, and likely to be my last, the mighty power of God was more conspicuously manifested to my soul, than I had known, after any other journey.

Several Friends from New York accompanied us to Amboy, where we parted in much love. We then came on to Bordentown, where we stayed some days, and had a meeting; which was satisfactory, though attended with hard labour, before the rubbish was removed. I was favoured, and clear in my understanding. Friends accompanied us over the river, to the Pennsylvania side; and Ennion Williams meeting us there, I was conveyed in his carriage to Bristol. We staid the first-day meeting at that town; several Friends from Burlington being at it, we were mutually comforted in each other, in the immortal love and life, which our heavenly Father favoured us with. Herein, we parted, and that afternoon we came to Philadelphia, and stayed there a few days.

Here, my companion and I parted in love, as we had travelled together. She was kind, and very affectionate to me; and, I believe, was of service in the course of our religious visit,

I have thought, how the wisdom of Divine goodness is eminently displayed, through Christ our Lord, in sending forth his servants to preach the glad tidings of the gospel of life and salvation to the people freely. And I am persuaded, where companions in this solemn service, are firmly-united in the true bond of Christian fellowship, it must tend to confirm the authority of their message,—testifying their joint consent to the doctrines they teach,—to comfort, strengthen and support each other, through the many trying dispensations, which, in the course of their travels, they have to wade through. This being the real case, judge how great must be the disappointment, when it happens otherwise.

May the all-wise God be pleased to visit those who have gone out of the right path, which by virtue of his light, he had graciously led them into,—and restore them into his favour, so that their latter end may be rest and peace forever!

After my return home from this journey, my time was principally spent in attending our meetings. My worthy friend, Grace Lloyd, was much afflicted on account of my infirmities and troubles, which were not a few. However I have been helped wonderfully through; therefore must not repine.

In the 5th month, 1760, my worthy friend Grace Lloyd, departed this life. She was one who was favoured with excellent talents. In the early part of her days, she was reached to by the almighty hand of God, and as she yielded obedience to the

dictates of his holy Spirit, she became serviceable in the church of Christ. She had a good gift, in our discipline; and many times spake in these meetings, with Divine authority, to the tendering of many hearts. She was a woman of good understanding, sound judgment, and quick apprehension. She is now gone, and I hope, is reaping the peaceable fruits of righteousness. This much, I thought, in gratitude, I was obliged to hint concerning her.

When I look back, and consider how the Lord has been pleased to influence the hearts of his people, in love towards me, when far distant from all my natural friends, I can but admire his unmerited mercies, and say, he is worthy of worship and pure obedience; for who is like unto God?

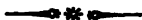
I might have added, in the course of the foregoing short narrative, that I attended several Yearly Meetings in Philadelphia. And although I was of little or no service, yet I always returned home better; having enjoyed, among my dear friends, that consolation which my soul thirsted after. Upon the whole, I may say as king David did, Psalm xix. 1, "Day unto day uttereth speech, and night unto night, showeth knowledge." By sore afflictions we learn experience; and if we make a proper use thereof, all will in due time be sanctified to us, so that we shall receive the word of instruction with joy.

JANE HOSKENS.

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The preceding account of Jane Hoskens, was printed in Philadelphia in the year 1771. The printer says, "the author was acknowledged to be, by those who knew her, a *real Christian*, an *excellent preacher*, and a worthy member of the community to which she belonged." Her name, before marriage, was Jane Fenn; and in Tho-

mas Chalkley's Journal, an excellent Letter is addressed to her and Elizabeth Levis, a little previous to their going to Barbadoes, in the year 1725. She is also mentioned by Thomas Chalkley at several other times, in terms of much esteem and unity. In John Woolman's Journal, she is mentioned, by the name of Jane Hoskins, as being at the Yearly Meeting on Long Island, in the year 1756, in company with Susannah Brown. We have not seen any account of the time of her decease, nor any Memorial, or testimony of her friends concerning her—but, apprehending the preceding Narrative, written by herself, to be a valuable portrait of her dedicated life, at this day but little known, we have deemed a re-publication may be encouraging and useful.



## LETTER FROM JAMES MOTT.

*Mamaroneck, 11th mo. 22d, 1784.*

Dear friend,—

I have often felt my mind drawn towards thee, with a nearness that is beyond expression; in a degree of which, I, at this time, feel at least a freedom to communicate a few hints;—hoping, that as they proceed from nothing short of that disinterested love, which wishes Sion's prosperity, and that her sons and daughters may stand open to every intimation of duty, and be so unfettered and unclogged by the surfeiting cares of this uncertain world, as to come up in faithful obedience to divine requirings—I say, as I write with this view only, I hope it will be accepted as such; and may therefore say, without further apology, there is one branch of thy business, which has often occasioned me many serious reflections, and brought a degree of sadness over my mind;—I mean that of selling distilled spirits.

I wish thee to consider the propriety and usefulness thereof; and whether thou bearest a faithful testimony against the use of that destructive article? If nothing stands in thy way, on this consideration, then let me query, if there is not a secret something in thy own bosom that does stand opposed to it, and at times, makes thee uneasy under it? I believe there is. Therefore permit me to entreat thee, as a beloved brother, not to stifle the least conviction of the kind,—nor let the example of others, nor yet the sake of gain, induce thee to continue this, or any other branch of business, which does, upon a serious reflection, bring the least remorse, or uneasiness.

I think I may tell thee, by some little experience, that by getting over one little scruple after another, we shall finally have none left; or, at least, get so over them, that they will have no influence on the mind; and we shall be ready to conclude, this is a little thing,—and the other, a small matter; and I see no wrong, or inconsistency therein: even in things which, in more favoured times, we have had a testimony to bear against. Unprofitable reasoning is this! my soul can say.

O my beloved friend, stand on thy guard: we have an unwearied enemy, that assaults on every hand. I have often thought he gets an advantage, even of the well-minded, who have desires of doing well, by pointing out the examples of others;—what this worthy friend has done, or that valuable friend has said. But Oh! that neither example, nor precept, even of the most highly favoured, may have any influence with thee, or me, beyond the dictates of Truth in our own minds. Perhaps something

may be required at our hands, that has not been of those more highly favoured. Therefore, let no man's example be our rule in these respects.

I dont know that I have objections to make to any other particular part of thy business: yet, in general, it is one which takes up more of the attention than many others; and therefore there is need of a double watch that we do not get drawn off from our duty, and the mind become so cumbered with the multiplicity of temporal concerns, as to lose the relish for that which has once been our chiefest joy: and thus, those seasons of retirement, from whence sweet consolation has been witnessed, become both more seldom, and less sought after.

When the most lawful business, or calling, comes to have so much place in our minds, or engrosses so much of our attention, as to interfere with known duty,—then, it is highly necessary to call in question the expediency of following it any longer; or, at least, that we abate in the pursuit thereof. Experience has taught me this.

I am free to tell thee how it fared with me, when in trade. I sometimes had so much business on hand, that I could hardly get to meeting; and, indeed, sometimes did not go on that account. As it increased, and I gave way to it, I found it more and more difficult. Even when I did go to meeting, I frequently carried it with me; and, finally, began to think my business was of such consequence, and I had so much of it, that it was a sufficient excuse for staying sometimes from meetings. Oh! where should I have been at this day, had not kind Providence frustrated my schemes and intentions. I do not mention these things as being applicable to thee;

but as cautions, that thou may shun the rock, on which I not only struck, but came near unto shipwreck.

I feel my mind engaged at this time, on thy behalf; believing thou hast witnessed, not only those profitable seasons of trials and probations, but also of joy and consolation; in which thou hast been ready to sacrifice every worldly consideration, for the sake of the enjoyment thereof; and to resign thyself wholly to the disposal of an all-wise Providence, to be made and fashioned as he sees meet. That this humble, resigned state, may ever be the companion of thy mind, is what I ardently wish. I believe it is profitable for us (I know it is for me) often to recur back, and examine whether it is as well with us as heretofore; whether we as frequently experience those favoured seasons as in times past,—and know a growth, and an advancement, heaven-ward: for, I believe there is no standing still in religion—we either gain or lose.

Having, in expressing these few hints, enlarged beyond my expectation, I am willing to conclude, with expressing this wish,—That thou mayst be guarded with the armour of righteousness, on the right hand and on the left, firm and unshaken. Thus will the victory be obtained over every thing that would, in any wise, tend to eclipse the brightness and beauty, which I renewedly believe, is graciously designed, in a peculiar manner, for a highly favoured, and visited remnant of the present day.

JAMES MOTT.



## THE TESTIMONY

*Of Deer Creek Monthly Meeting concerning our  
ancient friend, Mary Mifflin, deceased.*

We think it expedient sometimes to preserve the remembrance of those worthies who have been removed from the field of labour, not only as an acknowledgement due for the benefit of their services, but in order that others might be incited by their instructive examples to perseverance in the path of dedication. Of this number was our beloved friend above mentioned.

She was the daughter of Joshua and Mary Pusey, of London Grove; and was in her early years sensibly affected with the visitations of Divine life and grace, and by adhering thereunto, was preserved from the vanities and follies which often divert and alienate the minds of youth, from the due remembrance and awful regard of their Creator. The love of God influencing her mind and opening her understanding, she became concerned for the general good of mankind, and received a gift of the ministry of the gospel of Christ, before she had attained to the age of seventeen; and being faithful to the measure received, her gift was enlarged, and she became an eminent instrument in the Lord's hand, to publish the glad tidings of the gospel of peace. In her nineteenth year, she was united in marriage with Joseph Husband; and sometime after, moved with him and settled within the limits of Deer Creek monthly meeting, of which she was for many years a useful member, both as a minister, and as

one zealous for the maintenance of order and the discipline of the church. In the year 1786, she experienced a close trial in the loss of her husband, but was enabled to offer him up without a murmur, trusting alone in that Arm that had supported her in every trying dispensation. Such was the divine consolation witnessed at the time of this bereavement, that she has been heard to say that she had, for many months, no room for sorrow. Being left a widow and mother of eight children, she experienced many difficulties; all of which she was enabled to surmount by a steady, yet humble reliance on Him, who never forsakes the widow and fatherless who put their trust in him. And notwithstanding the encumbrance of a helpless family, she found time to attend the religious meeting of which she was a member, as also to visit in gospel love, many of the meetings of Friends in different parts of Pennsylvania, Maryland, and Virginia.

She was afterwards joined in marriage with Daniel Mifflin, and removed with him to his residence in Accomac county, in the state of Virginia. After the death of her last husband, she removed to Baltimore, where she enjoyed for many years the society of her friends, who appreciated her usefulness as a minister and Friend, concerned for the promotion and prosperity of Truth. In 1820, she again removed in order to spend the remnant of her days at Deer Creek. Here, as long as her bodily health would permit, she was a diligent attender of meetings for worship and discipline, wherein she often experienced a living engagement in the exercise of her gift in the ministry, to extend to her fellow members and others, counsel, exhortation, and

**48      TESTIMONY CONCERNING MARY MIFFLIN.**

comfort, with undiminished weight and gospel authority.

In her last illness, she endured her sufferings, which were at times severe, with a good degree of fortitude and resignation; often expressing the sweet composure and serenity of her feelings, and her gratitude to the Author of her being for many particular favours conferred through the course of a long life. She expressed entire resignation either in life or death; often declaring how happy she was, and saying, "I am at times able to sing that holy song, 'Glory to God in the highest, on earth peace and good will to all men.' " Towards the close of her life, she appeared rather anxious for her departure; and at one time was heard to say, "Painful are my days, O Lord, and wearisome my nights; nevertheless thy will be done both in life and death; if more suffering is allotted me, do thou sustain me in it, that thy name in all things may be glorified."

She departed this life on the 28th of the 3rd mo. 1823, in the 81st year of her age, leaving her friends and relatives in a well grounded hope that she had entered into the mansions of rest.

Signed by direction, and on behalf of Deer Creek monthly meeting, held the 12th day of 2nd month, 1824, by

THOMAS WORTHINGTON, } Clerks.  
MARY BLOULE,

Read in, and approved by Nottingham quarterly meeting, held at Little Britain the 20th of the 2nd month, 1824, and signed by direction thereof, by

PETER ASKEW, } Clerks.  
SARAH CLEMENT,

## FRIENDS' MISCELLANY.

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No. 2.]

NINTH MONTH, 1832.

[Vol. III.

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### LYDIA NICHOLS.

Lydia Nichols, the author of the following Remarks and Reflections, was the daughter of Samuel and Ruth Nichols, of Wilmington, in the State of Delaware. She was endowed with superior natural talents; and, being of a sweet and lively disposition, she had a high relish for those pleasures, which crowd around the youthful mind, and court its acceptance. Within the bounds of what is generally deemed *innocent* enjoyment, she indulged herself in them; but, through inward attention to the divine Monitor, she found the result of such indulgences did not yield her that solid peace, which her mind thirsted after,—and which, she was now convinced by experience, could alone satisfy her immortal spirit.

Thus instructed, and bending in submission to the gentle intimations of divine Truth, she was led earnestly to seek a better inheritance;—in the pursuit of which, she was willing to sacrifice her inclination for dress, and other trifling and vain gratifications. And we have satisfactory evidence, that in faithfulness to manifested duty in these respects, she experienced the “hundred-fold” of peace in this life, and, we doubt not, has inherited life everlasting.

During the latter part of her life, her conduct and conversation were exemplary, and marked with religious propriety. She was diligent in the attendance of all our religious meetings; and in those for the discipline of the church, she became very useful. It was in this period, the following effusions of her dedicated mind were occasionally penned. About the twenty-ninth year of her age, she was seized with a violent inflammatory fever, which soon put a period to her valuable life. She died in the 7th month, 1816, deeply regretted by all who had an opportunity of knowing her worth; and it may truly be said that few who have departed so young, have left more lively impressions of esteem and affection, on a wide circle of relatives and friends.

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### REMARKS AND REFLECTIONS,

*Found among the papers of Lydia Nichols, after her decease.*

8th mo. 30th, 1811. I could wish to render permanent some of the feelings of my mind, by noting them as they occur; and thereby gather hints from present experience, for the future government of life.

I find much of the uneasiness I experience, arises from an undue attachment to this world. When viewed without reference to a future life, its transitory pleasures, its delusive promises, and blasted prospects, overwhelm the mind, and almost make it loathe the blessing of existence.

From whence arises all this anxiety in pursuit, and this dissatisfaction in enjoyment,—the aching

void, which the mind continually feels,—but from the native tendency of the soul to a higher sphere? In vain we seek to satisfy its vast desires with the poor pleasures which this earth affords: it soon becomes wearied with pursuit, and sated and disgusted with possession.

1812. Oh! that I may diligently and sedulously guard my mind from the intrusion of unprofitable thoughts; and endeavour to employ its active powers on subjects that will enrich and expand them. On a diligent employment of time, and a proper direction of the faculties of the soul, in youth, depends much of the happiness and comfort of this life.

There is no study more profitable than that which teaches us how to meet the trials of life with calmness,—to bear them with magnanimity,—and to extract from them useful and satisfactory lessons for the regulation of our conduct. This results from an acquaintance with true religion. It erects a noble barrier in the soul; against which the storms of time may rage, but can never prevail.

Could we, at all times, see the beauty, the excellency, and the dignity of virtue, as clearly as they are sometimes manifested to the mind,—enamoured of her charms, we should never stray from her path; but, blinded by passion, or led away by pleasure, we too frequently forget the sweet feelings which an adherence to her dictates produce.

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How delightful is it to ramble into the country, after having been long immured within the narrow confines of a town! When the beauties of nature burst, at once, on my enraptured senses,—the freshness of the breeze, the verdure of the fields, and the

melody of the birds, with every varied charm of nature,—combine to expand, and elevate my soul. 'Twas evening—the air was delightfully calm,—a few scattered clouds in the west, presented to the eye an object sublimely beautiful,—while thousands of invisible songsters poured forth their varied notes, their tribute of gratitude and praise, my heart “caught the hue of the hour;” and, mounting on the wings of meditation, joined in the general chorus. Its passions were all hushed,—every chord seemed to vibrate in unison with the surrounding scene,—and, “self-love absorbed in social and divine.” May I often endeavour to recur to, and recal those feelings, when less abstracted from the world,—when its temptations allure, and its difficulties perplex me,—when the hand of misfortune sweeps the strings of my heart, and calls forth the deepest tones of sorrow.

How admirably calculated are the doctrines of Christianity to infuse a soothing cordial into the wounded mind! They teach us to view, with an equal eye, the varying scenes of life,—and remind us, that this is but a preparatory state,—that though the path is rugged, it will soon terminate,—that, while every thing here is uncertain, and not long either to be suffered or enjoyed,—the grave, which levels all distinctions, and obliterates all sorrows, will open to our view a boundless scene of bliss,—a glorious eternity of happiness, which is graciously promised to be the rich reward of those who earnestly pursue it.

“What slave unblest, who, from to-morrow’s dawn  
Expects an empire,—he forgets his chains,  
And, thron’d in thought, an absent sceptre waves.”

7th mo. 12th, 1812. Levity of mind is equally inimical to moral and religious improvement. The greatest enemy to this encroaching spirit is retirement of mind, and secret internal examination.

There is so much vain speculation and empty pursuit, in scientific acquirements, that, without a constant guard, they are in danger of casting the mists of delusion over the mind, and veiling from it the beauty and simplicity of truth,—of drawing it into researches beyond its comprehension, and which are therefore not necessary to the happiness of man.

The study of himself is of infinitely greater importance, and more ennobling to the faculties of his soul, than a knowledge of all the different modifications of matter, its laws and properties. The one, if pursued in a proper spirit, will assuredly lead to truth;—the other often leads the mind into a maze of error, when suffered to be its primary pursuit.

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In vain we endeavour to rear the superstructure of virtue, assisted by reason, fancy, and all the powers of the natural mind: unless religion, or the influence of Divine grace, be the foundation and corner stone,—it will yield to every gust of temptation; and, sooner or later, betrayed by its sandy foundation it will sink, alas! to everlasting ruin.

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How ardently has my soul pursued the pleasures of friendship, and the wisdom of this world! and how unavailingly sought to build its happiness thereon! Though a thousand times deceived, it has vainly followed up the phantom,—the mock appearance of happiness, which it has kept in view;—it has wilfully refused to listen to that voice, which has often



spoken, with the endearing accents of inviting love, in silent whispers to its secret ear; and also has called in louder language, when its terrors rung in the affrighted soul.

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As the setting sun that throws its parting beams on some dark cloud, imprints an iris there;—so does religion,—pure, heart-felt religion, illuminate the gloomiest hours of adversity; and, amidst the storm that seems ready to overwhelm our bark, cheers and animates the mind, with the refulgent bow of promise.

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How humbling the consideration, that, in a few fleeting days, the most gay and admired, the most active and busy among us, will be cold and silent as the dust we tread on! I have just now beheld the lifeless remains of a lovely young friend, who has been called in the glow of health, and in the spring-time of existence, from this transitory scene: as if to convey the solemn lesson more deeply to our hearts, her mind was overspread with the deepest gloom, and every earthly comfort was banished or obscured. Cold must be the heart that can ponder on such a scene, unmoved. So lately have I known her, in social life, admired, caressed, and loved;—surrounded with enjoyments, in which she was eminently calculated to participate,—and plighted to an amiable young man, whose similarity of mind seemed to promise a happy union:—now, to behold all these prospects so suddenly blasted, calls forth all the sympathies of my heart; and while the tear of feeling trickles down my cheek, may my softened heart receive and retain the affecting les-

son, which this solemn scene conveys. May I no longer place my happiness in joys so fading and illusory.

Though sensible that the irrevocable decree of decay and dissolution, is passed on all created beings,—that the dawn of existence is but an opening passage to the grave,—yet, when the pale-faced messenger is sent to snatch a young companion, while health and fortune smiled around, and gave the delusive promise of years of usefulness and happiness,—the sudden call sounds in our ears, and knocks at our hearts, a loud alarm.

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When my heart has mourned its disappointed hopes and blasted prospects,—when the dear illusions that it has been cherishing, have suddenly vanished, and left only an aching void,—then, it has been led to feel, indeed, the emptiness of life, and the unimportance of our earthly pursuits. How little-intrinsic value they possess! and how necessary it is to know the affections purified, and the heart aspiring after substantial enjoyments; so that it may experience, in the hour of adversity, a shelter from the storm, and “as the shadow of a great rock, in a weary land.”

Thus are our feelings sometimes awakened, and the beauty of this world dimmed in our view. But too soon, my soul submits to her fetters, and becomes a willing captive to those delusive enjoyments that she has, again and again, proved deceitful, and empty as the gilded bubble, that bursts ere we approach it. But I trust the conflict will not cease, until victory be obtained, and my rebellious heart become as passive as clay in the hand of the

potter: although it will cost many a bitter pang, before the fire has done its work, and all the dross is consumed.

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When our moments flow gently and quietly on,—when, undisturbed and unruffled by any of the tempestuous scenes of life,—we pursue, in peace and tranquillity, the tenor of our way,—it would be well for us to recollect from whence this blessing comes, and whose hand dispenses it to the children of men; and thus, by offering up the grateful incense of thanksgiving and praise, before the throne of Omnipotence, ensure a continuation of his mercy and love.

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Should not an unshaken belief in the omnipotence and omniscience of the Deity, calm the perturbations of the mind, in this season of darkness and dismay; when our land is convulsed with war, and its shores washed with the blood of our fellow-creatures? Let us remember, that *He* rides amidst the storm, who can bend the jarring passions of men, to the consummation of his purposes; and who is accomplishing his will, through events that appear to our limited and finite views, the most unpropitious. Let these reflections soothe our anxiety; and, resting satisfied with the attentive and faithful performance of our duties, leave the issue to Him, who can command the light to shine out of darkness.

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How trying are the vicissitudes of life! A few short fleeting months ago, I felt myself in possession of much earthly felicity, in the pleasant intercourse which subsisted with a darling sister,—the

companion of my childhood,—the bosom friend of my riper years, and the object of my fondest earthly attachment. She shared my sorrows, participated in, and heightened all my enjoyments; and in her centred the warmest wishes of my heart. But, alas! this frail fabric of my happiness has fallen!—has vanished!—and for a time, left my mind like a desert, or howling wilderness. The cold hand of death has severed the dear object of my affections from my tender embraces. But thanks to the merciful Being who has preserved me in the season of suffering: for although he had thus cast the shades of sorrow over all my pleasant prospects here below, yet he has opened new sources of comfort to my tried and tossed mind. He has invited me to cast my cares and my griefs upon him; and, no longer trusting my happiness to a changing, uncertain world,—to place my affections upon those things that cannot change.

While my mind is surrounded with this veil of sorrow, and earthly prospects and earthly scenes are stripped of all their glitter;—while, ready to faint with anguish, I turn in vain to the world for comfort, and find no comfort there,—let me ever remember the Source, from whence all my consolation flows,—the Rock, which has sheltered me from the storm, and supported me in the hour of deep affliction.

Oh! when disappointments and dismay sink my spirits,—when the recollection of past enjoyments, fondly cherished,—now, forever fled! and darling objects, snatched as in a moment from my view,—overwhelm my mind, and place it beyond the reach of earthly comfort,—come then, Religion, heavenly

guest! celestial comforter! restrain my tears; pour in thy wine and oil; teach me to bow, in meek submission to the chastening rod of heaven; and, humbly resigning up the darling of my affections, endeavour to learn *His* wise design, who "doth not afflict willingly, nor grieve the children of men."

Ah! must the silken cord now burst asunder,  
That bound my heart in friendship's tender tie?  
Shall the grim tyrant, death, with ruthless hand,  
And wide extended arm, grasp all my treasure?  
Pursue, with cruel blow, the vitals of my happiness,  
And leave my bleeding heart, to mourn in anguish  
Its disappointed hopes,—its plans of bliss,  
Forever vanish'd? Are all those joys, so fair  
In prospect, so delightful when possess'd,  
Which clung round every fibre of the heart,  
Transient, and evanescent, as the fleeting breath  
That marks our stay on earth? Ah! no. When once  
This feverish dream of life is o'er, the soul  
Redeem'd from sin, and freed from every taint  
Which earth's impure, corrupting cares bestow,  
Shall be transported to immortal climes,  
Of splendid beauty,—scenes of endless bliss,  
And mingle with the spirits of the just,  
Made perfect in that life which never dies.

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Yes, thou art gone, my heart's best friend,  
Gone from this dark and changeful scene.  
I fondly hoped thy joys to share,  
In all thy griefs, to bear a part,  
To find, 'midst ev'ry scene of care,  
A solace in thy tender heart.

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When the world affords us no comfort nor enjoyment, and its pleasant things serve but to increase the bitterness of our spirit;—when that which we have delighted in, is withdrawn from us, and every spring of earthly consolation seems to be dried up,—ah! where then shall the mind seek repose? where shall it rest, but in the bosom of its Saviour? In that blessed sanctuary, the wounded spirit finds the healing balm, and there the springs of consolation flow freely.

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Shall fancy's dreams break my repose?  
Of mimic griefs, shall I complain?  
While on the couch of anguish laid,  
The sons of misery writhe with pain?  
Cease to complain, ungrateful heart,  
And learn to feel another's woe;  
A portion of thy joys impart  
To him, for whom no comforts flow.

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Our boasted pleasures leave their sting behind,  
Or, if pursued, too light to be enjoy'd,  
Elude our grasp, and leave a painful void.  
The soul still tending to its native sphere,  
Rejects each empty comfort, offer'd here:  
Soon sated, and displeas'd with earth's vain toys,  
It pants and languishes for heavenly joys.  
Vain the attempt to satisfy a mind,  
For heav'n, and heav'nly intercourse design'd,  
With the gay trifles which this earth affords,  
Its honours, friendships, or its golden hoards.

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Who can look back through the long vista of departed days, without the kindling emotions of sor-

row? The scenes of early life, and the friendships of our advancing years, present many a source of painful retrospect. The speedy flight of a few transient years, has transformed all around us. The joys that we prized as permanent, and the friends whom we cherished with ardour, live but in our recollection; and cold must be the heart that can think on these things without sadness.

Every thing is passing swiftly away. Our joys, and our sorrows,—our pleasures, and our pains, by the swift current of time, will quickly be hurled into oblivion: the importance they now assume, will dwindle into nothing; and the restless activity and anxiety with which they now inspire the mind, will be forgotten. The noble, the virtuous actions which we have performed, will alone defy the touch of time,—will live with us through every varying scene, and extend a grateful savour to the latest stage of life. And oh! enrapturing thought! at that solemn period which makes the stoutest heart relent, the humble mind will be inspired with hope and confidence, that though its cumbrous load of clay shall mingle with its kindred dust, and earth forever recede from its sight,—yet a vast eternity of unclouded happiness shall open to its view.



### EDWARD STABLER'S LETTERS.

*Alexandria, 5th mo. 16th, 1828.*

My dear A.

Thy kind letter by M. H., was very acceptable indeed, and required no apology, nor excuse; but rather commendation, in that thou hadst sum-

moned to thy aid, so much of the power of a better principle than "selfishness," (I mean *humility*) as "to overcome the pride" that would have prevented thee from conferring on thy absent friend, so pleasant an evidence of thy friendship. I am persuaded, it is thus also, that we are often prevented from coming to the Father of mercies, our kind and heavenly friend,—whose love is always extending itself towards us,—by taking some mistaken view of his blessed character, which calls forth and nourishes some corrupting impulse in ourselves, that makes us afraid to approach him, incumbered with weaknesses, and with errors, lest we become obnoxious to his *censure*, or victims to his *wrath*.—Thus we are prevented from accepting his offered benefactions; which would, if received, change all our views in relation to him, and enable us to know him to be in the utmost *reality*, "gracious, merciful, long-suffering, abundant in goodness, and in truth." And this change would be produced,—this lovely view would be delineated,—by the *very things themselves*, which he offers to our acceptance, for the express purpose of changing us from the image of the earthly nature, in which we must "have tribulation,"—into the image of the heavenly, where there is peace and joy forever. But these important effects are not wrought in us, by *notions* or *conjectures* concerning those precious gifts, as they may be supposed to exist in the divine mind,—or as we may imagine them to operate on others: but they must be received by ourselves, and work by their own nature in us, to make us gracious, merciful, &c. in the same natural and self-evident way



that anger does, to make us angry,—or love, to make us affectionate.

Upon this point, as it appears to me, the question rests, in relation to the difference between the religion of Christ, and that of antichrist. The first is constituted by those living powers (or operations of the life of God in our souls) working in us, both to will and to do of his good pleasure: the other consists in theories and notions, and doctrines and opinions; which have neither life nor power to help or to save us. To the first, my dear A., I invite thy earnest, and continued attention,—as to a perpetually increasing treasure of wisdom and happiness; which, the more thou knowest of it, the more thou wilt love it. But, oh! let not any thing delude thee into a dependance upon the latter; which cannot bless thee even now; but will always disappoint thee in thy utmost need.

I was favoured to return in safety, to my dear home and family, yesterday, about two o'clock, and found all well, to my great comfort. I had been favoured, through all my journey, with a continued evidence of the kind regard of my heavenly Master; who now added this sweet evidence of his mercy, in that he had also preserved my precious family, and restored me to them in health and safety.

The salutation of my dear love is presented to thy dear father and mother, sister and brothers,—and to such of my friends, in your neighbourhood, as thou mayest meet with, particularly J. T. and wife. I went to see the latter in Philadelphia, and hope she may, by this time, be restored to her home. I should have been glad of thy company to Darby; but the roads were so much cut up, that much diffi-

culty was associated with the journey, which thou escaped by not being with us. Farewell, my dear A.; accept the best wishes, and kindest salutations of thy very affectionate friend,

EDWARD STABLER.

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*Alexandria, 9th mo. 22nd, 1828.*

My dear friend,—

I hope I feel, in some degree as I ought, the kindness and confidence, which thou hast expressed towards me: and if my ability were equal to my wishes, I should not only repay them in kind, (which I do most cordially) but I would gladly convert their effects into an occasion for introducing thy precious mind to a more intimate acquaintance with those “ministering spirits,” whose presence in the human soul always announces the advent of the *universal* Messiah, as “glad tidings of great *joy to all people;*” for they proceed from him, and through them he “convinces the world of sin,—of righteousness,—and of judgment.”

My heart is often warmed with inexpressible endearment toward those, who, like the queen of the south, in relation to Solomon, have “*heard* of the wisdom” and goodness of this *greater than he;* but who, “receiving” (by tradition and education) “for doctrines, the commandments of men,”—are directing their attention *outward, backward, and forward,* where they cannot perceive him. And, finding themselves disappointed of salvation from the causes which defile, and distress them, are under the necessity of still inquiring “where he feedeth, and

where he maketh his flock to rest at noon." These feelings have been especially excited in relation to the *young*, whose length of days has not been sufficient to afford them enlarged experience; but whose sensitive and intelligent minds are hungering and thirsting for the real (not speculative) food and drink, that *will* nourish the soul, and "spring up into everlasting life."

I am entirely persuaded, that if these would consult the records of *the book of life*, instead of the indefinite imaginings, which are excited in their minds, by the sayings and the writings of others, they would find, in the characters which compose that living volume, an exposition, too plain to be misunderstood, of the *real* causes of all the good and evil, that ever blessed or afflicted an intelligent creature. And it is from the realities which *are there only to be found*, that all true declarations, of an outward nature, relative to these things, can alone be understood. For, it is self-evident, that no description of *love* or *enmity*, *content* or *inquietude*, could possibly be understood by a being who had never experienced either of them.

I am experimentally acquainted with the sorrows of that state, which "goeth about the city, in the *streets*, and in the *broad ways*," seeking the Beloved, and not finding him. My feelings, in that condition, have been distressed, even to agony: and while trembling, hopeless, and disconsolate, under the dreadful pressure,—surrounded also with darkness and confusion, the mournful persuasion of my heart was, that my heavenly Father had "forsaken me." But, in this experience, I was (without then knowing it) a partaker of the sufferings of Christ;

in a measure, adequate to my ability to bear them. I have now no doubt, that the awful process was for the purpose of "crucifying the flesh, with the lusts thereof;" and that, in proportion as this was accomplished, the vail was rent, which concealed from my view, the contents of the "holy of holies."

For, whereas the capacities of the "natural man" are limited to "natural things," and his homage and dependance are altogether upon them, and "the things of the Spirit of God, are foolishness to him:" it is evident, that while they have the ascendancy, they operate as a vail to the soul, and hide from its perceptions, that countless train of spiritual realities, which are at once appropriate and powerful, to *refine*, and to *bless* it. That vail, therefore, must be rent, by a crucifying process, which has the natural man for its victim; and in proportion as its life *declines*, the concealing medium is dissipated; and when it *expires*, "the vail is rent from the top to the bottom,—the earth quakes,—the rocks are rent," and those heavenly powers and principles, which have always given to saints their holiness; "arise from their graves," in which they have been buried, under earthly desires and interests,—and hopes and fears,—"and show themselves" to the renovated mind, as God's "ministering Spirits, sent forth to minister to them that shall be the heirs of salvation."

But though these powers are expressed by *distinct appellations*, they are not different, nor separate from the Divine life, which is manifested in the souls of the people; but are indeed, its own operations, diversified in *name only*, by the diversity of condition, upon which its unchangeable nature ope-

rates. Thus, the same Divine energy, which acts as *love*, and destroys enmity and hatred,—also operates as *justice*, to destroy injustice, and to render its votaries just, &c. &c.

I received a letter from thy dear father, by the same hand which was the bearer of thine. It is almost needless to say that it was cordially acceptable, and that my best feelings and wishes will go with him in his contemplated journey. My daughter A. received a letter last week from our amiable C. H. She was then attending upon her sick father,—a mournful employment,—but one, which the gentle and affectionate structure of her mind qualifies her to discharge, with peculiar endearment. The value of such a child is indeed incalculable; and I can, and do rejoice with her parents, and all who love her, at the prospect of her renovated health. Need I tell my dear A. that I have great pleasure in corresponding with her, and that she occupies a prominent station in that warm attachment which binds the whole family to the heart of her affectionate friend,

EDWARD STABLER.



### JOHN SALKELD.

In a catalogue of ministering Friends from England, who visited this country, we find the name of John Salkeld, of Cumberland, who came to America in the year 1700. After his return from this religious visit, it appears from the Narrative of the Sufferings of John Smith, that about the 9th of 7th month, 1705, John Salkeld and wife, with other

passengers, came from London to Philadelphia, in the same vessel with him. This was probably the time of his settling in America: for, in another list of American Friends who visited Europe, we find the name of John Salkeld, in the year 1713. It also appears that his residence was in or near the town of Chester, about fourteen miles from Philadelphia, where he raised a family of children, and resided till his death. He made frequent visits to neighbouring meetings, and travelled considerably in the exercise of his gift as a gospel minister. Being of a humorous, witty disposition, many singular anecdotes have been related of him; and it is probable he might have sometimes indulged this natural propensity too far, either for his own solid peace, or the acceptance of his friends. Most of these anecdotes have passed into oblivion, with preceeding generations; yet there is one that has been transmitted to us, which seems worthy of preservation, not only as an instance that even some singular, witty humours, may be usefully employed, when regulated and directed by divine influence, but also as an evidence of the interposition of a special providence, for the preservation of a human being from an untimely end.

Somewhere in the travels of John Salkeld, he attended a meeting, during the silence of which, he felt an impression to make a sudden noise by rapping with his cane—and immediately after delivered this short laconic testimony,—“Resist the devil this once, and he will not trouble thee again.” After meeting, some of the elderly Friends appeared tried with his conduct, and spoke to him on the occasion of such a strange, if not disorderly procedure.

He answered them by saying, that if ever he had known the Divine commission to preach the gospel, he thought what he had done and said that day, was in obedience to his Master's requiring, and there he must leave it. About a year after, he met with a man, who asked him whether he remembered being at that meeting. He said he did, and had cause to do so, from the singularity of his exercise, and the reproofs of his friends. The man then told him he was the person for whom his singular service was intended, and that it had been the means of saving him from an awful death. He further stated, that for some time previous to that memorable meeting, he had been in a low desponding state, and had designed to put an end to his life,—for which purpose he had that morning taken a rope, and gone into the woods to execute his purpose,—but that while in the woods, a thought occurred that he would first go to meeting, and afterward despatch himself. So, putting the rope in his pocket, he attended the meeting, with his mind deeply absorbed in his desponding feelings, and meditated catastrophe. While thus engaged, the sudden rap of Salkeld's cane aroused his attention, and the encouragement to resist the temptation under which he laboured, fastened on his mind, so as to induce him to desist from his purpose,—and he had found the truth of the promise verified in his own experience,—for he had not since been troubled or assailed by the like temptation; and he rejoiced in his happy escape, and deliverance from such a dreadful state.

This information, from a stranger, explained to Salkeld the whole mystery of his singular service in that meeting; and there can be no doubt a secret

satisfaction was felt, in the remembrance of his obedience to apprehended duty, as connected with this beneficial result to a fellow-creature, then just tottering on the crumbling verge of an awful precipice.

In Thomas Chalkley's Journal, John Salkeld is mentioned as being at Frankford and Merion meetings in the year 1724, and the year following, it is stated that he and Jacob Howell were going to visit Friends on Long Island and Rhode Island—Again, that T. Chalkley lodged at his house in 1732.

In a copy of the folio edition of the "Christian Quaker," by William Penn and George Whitehead, printed in 1674, and now in a public library in this neighbourhood, we find the following manuscript notice of its former owners:

"John Salkeld and Jacob Howell, their book,  
Of equal right therein to look."

"Since the death of that worthy man, John Salkeld, Agness, his consort and widow, gave me her right of this book; wherefore it now wholly is

Jacob Howell's Book. 1739."

We have not found any other written account or testimony concerning him, except the following short notice of his death, and a poetic description of his manner of preaching, written by Joseph Breintnall, and published in a newspaper, dated January 3rd, 1739.

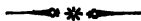
"On the 22d of last month, died John Salkeld, at his house in Chester. He was a noted preacher among the people called Quakers.

Salkeld, from silent sitting, slow would rise,  
And seem as with himself he did advise.



His first words would be soft, but might be heard;  
 He look'd resolv'd,—yet spoke as if he fear'd.  
 Then gain'd attention, in a gradual way,  
 As morning twilight ushers in the day;  
 Propos'd his theme,—and sometimes would repeat,  
 Lest some should not observe,—or should forget.  
 Then, gently louder, on the text explain,  
 And set to view its every nerve and vein:  
 Till, when he saw the list'ning flock give ear,  
 And trickle from the tender eye, a tear,  
 Still louder then, he rais'd his manly voice;  
 The sounds grew tuneful, and their hearts rejoice.  
 To heav'n he lifts them, with delightful notes,  
 And ev'ry soul to its First Cause devotes.  
 And when he ceases, still the music rings,  
 And every heart its hallelujah sings."

Joseph Breintnall, of Philadelphia, the author of this essay, was a scrivener by profession, and a respectable member of the Society of Friends. Franklin describes him as "a middle aged man, of a good natural disposition, strongly attached to his friends; a great lover of poetry, reading every thing that came in his way, and writing tolerably well,—ingenious in many little trifles, and of an agreeable conversation."



### YEARLY MEETING OF WOMEN FRIENDS, IN LONDON.

The Yearly Meeting of Friends, held in London, commenced about the year 1672, as a *Yearly Meeting for Sufferings*, and then made some Records of its transactions. There had been divers public

general meetings called Yearly Meetings, held at London, and other places, prior to this. One is mentioned as a Yearly Meeting in 1658, held at John Crooks, in Bedfordshire, which lasted three days—and many thousands of people were at it.—Another was held at Balby, in Yorkshire, in 1660. It was held in an orchard, and was said to be very large.

In the year 1675, the Meeting for Sufferings in London, was regularly instituted, composed of about one hundred members, residing in that city. Its principal business was to receive accounts of Sufferings, and solicit relief from those in power. The Yearly Meeting was continued, and gave attention to the general concerns of Society—issuing Epistles annually, (except the years 1678, 79 and 80) expressive of the exercises, care and concern of the body, for the preservation and welfare of the members. A collection of these excellent Epistles was published in Baltimore, 1806, up to that date. But it does not appear, that Women Friends (however their talents and qualifications for religious usefulness might have been raised in the estimation of the brethren) were permitted to participate in the concerns of these Yearly Meetings, until more than a century had elapsed. It may seem astonishing to us, at this day, that such a defect should have so long remained, when it was acknowledged that the same Divine gift was conferred, equally on daughters as on sons—and that “there is neither male nor female, for all are one in Christ.”

In a letter from Samuel Neale, a valuable friend of Ireland, who visited this country in 1770, we find the following statement: “In the year 1784, I

attended the Yearly Meeting held in London; where came on the establishment of a Women's Yearly Meeting. That was the *third* time it was before that meeting, and I was at each; and I now saw the desire of my heart crowned, and carried over all opposition, by its being established. The first time it was before the meeting, dear Samuel Fothergill said, "I see it, but not now. I behold it, but not immediately nigh." The distance was just thirty-one years. Our beloved American friends present, were a good help. Their service was salutary and satisfactory, through the whole of that meeting, and a great curb on forward spirits."

The American friends alluded to were William Matthews, Thomas Ross, Samuel Emlen, John Pemberton, George Dillwyn, and Nicholas Waln. Several female friends from America, were also in England at this time,—as Rebecca Jones, Mehetable Jenkins, Patience Brayton, Rebekah Wright, and others.

The next year, 1785, the Yearly Meeting of Women Friends, held in London, was opened; and the aforementioned American women friends attended it. Patience Brayton, in her Journal, says she "attended the several sittings of the first Yearly Meeting of Women Friends held in this nation, some of which were favoured seasons."

Catharine Phillips attended this Yearly Meeting, and gave the following account of it: "At the Yearly Meeting in the preceding year, our men friends had weightily considered the state of our women's yearly meeting; and it appearing that it might become of more general service, if the queries for women friends, which are answered from

their monthly to their quarterly meetings, were also answered from the quarterly to the yearly meeting of women, they sent a minute to the quarterly and monthly meetings to that import; and this year, answers were sent from some of the quarterly meetings, and women friends attended as representatives. But it being a new thing, and the propriety or necessity of it, not fully understood by all our women friends, an epistle was written, setting forth the rise and use of the Discipline, established amongst us, and encouraging women friends to attend to their share of it."

A very interesting account of the Women's Yearly Meeting held in London, in the year 1786, is given by Sarah Grubb, who acted as clerk. Among other things, she says, "This Meeting opened, to those whose spiritual faculties were alive in the Truth, a field of exercising labour; wherein a steady, watchful care was necessary, for all to keep their own stations and vocations, with an attentive eye to the great Master; as a busy, indiscreet interference of his servants, ever interrupts the beautiful order and prosperity of his work." "The meetings for discipline of women Friends, became exceedingly weighty to me, as the friend who was clerk last year, declined the office, and my name was mentioned by divers for that service. I sought to object, under an awful sense of the weightiness of that station, especially in so large and newly established a Meeting." "The business of the Meeting opened, which proved in the several succeeding sittings, a profitable service, introducing women friends, more generally than heretofore, into an exercise on their own, their families, and the church's account."

It is with some reluctance, that we forbear to make further quotations from the instructive views and remarks of Sarah Grubb, on a subject so deeply interesting to the welfare of society. But having recently met with a manuscript copy of one of the early Epistles of the Women's Yearly Meeting held in London, addressed to that held in Philadelphia, it is believed to be of sufficient interest to occupy a place in this work; being as follows:

*From the Yearly Meeting of Women Friends, held in London, by adjournments from the 17th of the 5th mo. 1790, to the 24th of the same, inclusive,*

To the Yearly Meeting of Women Friends, to be held in Philadelphia, for Pennsylvania, New Jersey, and the western parts of Maryland and Virginia.

DEAR FRIENDS,—

Under the influence of that love, in which consists the saints' fellowship in time and in eternity, doth a remnant affectionately salute you, and acknowledge the receipt of your valuable Epistle, which has been read, to our comfort and edification. And though from the late establishment of this Meeting, and a renewed sense of our own insufficiency to do any thing for the promotion of the blessed Truth, our minds have been deeply humbled; yet a lively hope has been afresh excited, that as we are singly attentive to the great Director, his holy arm will be revealed from time to time for our help, and open to us that spring of pure counsel, from which alone instruction can be derived.

And though we have to mourn the breaches still evident in this part of the vineyard, where the fence of divine appointment has, through unfaithfulness, been injured, if not broken down, to the manifest loss of individuals,—yet, from the accounts brought up from our Quarterly meetings, we have cause to believe, that many are preserved under an honest concern to support the law and the testimony; and that divers parents are brought to feel, with increasing weight, the awful trust reposed in them; and as this is abode under, both with us and you, the happy effects thereof will be evident in many of our beloved youth. And being sensible how much the welfare of the Church is affected by the upright discharge of parental duties, we feel near sympathy with mothers thus exercised, wherever situated.—May they “seek the Lord and his strength,” and not give way to discouragements, though they do not always see the travail of their souls answered on behalf of their tender offspring; for their reward, like David’s, will be sure.

And, Oh! that the visited children of our heavenly Father, on whom, for gracious purposes, his hand has been turned in mercy and in judgment, may stand firm in their day of trial; and in patience submit to his refining operations, who willeth our sanctification,—knoweth how to separate the precious from the vile, and will not try any beyond what they are able to bear: then will these be instructed to discern all the workings and mixture of the creature, and at length be enabled, with the great apostle, wisely to resolve that they will know nothing but Jesus Christ, and him crucified. Thus, beloved friends, would the Lord’s work prosper, to the com-

fort of his church, and his honour, who is glorified by all those in whom his pure power is raised into dominion.

And for those who are in danger of taking their flight in the return of easier times, as to the outward, our desires are earnest that such may remember the wormwood and the gall, lest the quickening efficacy thereof should subside, and they become unmindful of the Rock that preserved them.

We feel near sympathy with those who are often baptized on account of such as have relaxed from necessary vigilance, and thereby increased the exercise of the living members; but we hope these will be encouraged to fill up, in their measures, what remains behind of the sufferings of Christ, remembering that those who suffer with him shall also reign with him.

Our hearts are impressed with gratitude for the preservation of our dear friends, John Pemberton and James Thornton, in their return; whose gospel labours, added to the rest of the Lord's servants who have visited us from your land, as well as those of our beloved friends, George Dillwyn and Samuel Smith, now amongst us, have, through the condescension of the great Master, been rendered fruitful to many; which administers humbling encouragement to the faithful in this land.

And to such, it is also cause of thankfulness, that we can inform you our meetings have been conducted in a good degree of unanimity, and we humbly trust, measurably favoured with the overshadowings of divine goodness.

It is satisfactory to this meeting to observe your continued care extended towards the black people

and their offspring. And though the living amongst us feel the cementing, animating influence that is at seasons diffused through the whole family wherever scattered, yet we wish not to exceed the limits of holy restriction, but in much love remain your affectionate sisters.

Signed by direction of the Meeting, by

PATIENCE CHESTER, Clerk.



### OBITUARY ACCOUNT OF JANE JACKSON.

Departed this life, after a short illness, on the morning of the 28th of 12th mo. 1830, Jane Jackson, wife of Halliday Jackson, of Darby, in the fifty-fourth year of her age. She was taken ill on the morning of the 25th, soon after eating her breakfast; medical aid was procured, but without the desired effect, and her pain continued, at intervals, with heavy sickness at the stomach, which weakened her bodily powers very fast; but through all, she endured her affliction with much patience, and at different times expressed her resignation to the will of Divine Providence. On the afternoon of the 27th, doctor Parrish, of Philadelphia, visited her; and on consultation with the family physician, performed an operation that gave some relief to her sufferings: after which she lay several hours, in a more easy state, and several times expressed that she felt pretty comfortable. But her weakness increasing, it became evident, about eleven o'clock, that her dissolution was drawing nigh.

Her children (except one daughter who was at a boarding school) were all called into the room; when



she took an affectionate farewell of her husband, and of her children severally: also of her niece, and several others, that were present. She called upon her children to hear her last words, and charged them "to be obedient to the cross of Christ—and to mind the manifestations of duty in little things." She spoke to several of them more particularly,—and for her daughter that was absent, she expressed a desire "that the Lord would preserve her."—She also expressed her love for some of her absent friends—and for a coloured woman that had formerly lived many years in the family—"Dear Rachel Hunt, (she said) I always loved her, and wish there were more like her." She requested to be raised up in bed, saying that when she went off, she wished to be sitting up, that she might talk to her husband and children as long as she could. Being asked by her eldest daughter if she felt resigned, she answered "she did, entirely so to the Divine will." And being inquired of by a friend who had been with her through her sickness, if she felt any thing in her way, she answered, "nothing," and said she "had endeavoured to live an innocent life, and to be prepared to die"—and expressed a hope that the Lord would pass by all her short comings. She then called upon her daughter Mary, to "come to the Lord's holy altar, and join in singing the song of holy, holy praises to God." Her strength becoming nearly exhausted, she was laid down again; and although her voice was feeble, she was evidently engaged in supplication, and her last words that could be understood, were, "Holy,—holy,—holy—praises—praises,—my soul adores him." Soon after which, she turned on her side, and quietly breathed

her last, as one going into a sweet sleep, and we doubt not, has changed her earthly tabernacle for "a house not made with hands, eternal in the heavens," and "which fadeth not away."

In her death, her beloved family are bereft of one of the dearest ties in nature. She was a faithful and affectionate wife, and tender mother,—and was much esteemed by a large circle of her friends and acquaintances—being of an humble mind, and unassuming in her manners, she became greatly endeared to them. By her departure, the poor have lost a faithful friend, and society one of its useful members; she having stood many years as an overseer in the meeting, and more recently, in the station of an elder.

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### LAST LETTER OF EDWARD STABLER.

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars, forever and ever."—*Dan. xii. 3.*

The following unfinished letter, was the last production from the pen of that eminent minister of the gospel of Christ, Edward Stabler, of Alexandria; written after he had become indisposed, and but a few days before his death, to his friend Halliday Jackson, of Darby, Pennsylvania. And although a considerable portion of it seems to be an expression of the mingled feelings of sympathy and friendship for an individual, who had recently experienced a trying dispensation,—yet, as it contains much deep instruction, and being his last legacy of this kind, the consent of his family has been obtained for its

publication, and it is presented to the reader, under a persuasion that it will prove acceptable to many of his numerous friends, who have often been instructed by his writings, as well as from his deeply interesting conversation, and powerful testimonies in the line of the ministry. J.

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“My dear friend,—

Thy very acceptable letter of the 4th instant, [1st mo. 1831] is at hand. I had heard of thy great loss by a letter from a friend in Philadelphia, several days before thy favour came to hand; and truly my heart did sympathize with thee and thy bereaved family.

I have felt the pangs, and know the state of the widower and the orphan; for I have been both, and experienced in all its bitter pains, the sickness of heart which is inseparable from both conditions. I also know the goodness of our Almighty Friend and Father, in the fulfilment of the gracious declaration, that, “He that goeth forth weeping, bearing precious seed, shall doubtless return rejoicing, bringing his sheaves with him.” A privation, such as you have sustained, in parting with one so dearly and so worthily beloved, is, of all others, the most eminently calculated to “remove the earth out of her place,” because it shakes it at its dearest point of attachment.

Nor is it unreasonable or improper to mourn.—This we may do without repining, and without murmuring, or “charging God foolishly;”—and then, though this severe and agonizing process (like ploughing the soil) may rend and lacerate the smooth and long settled surface of the soul’s affec-

tions, yet through the kindness of the "Father of mercies," it is thereby prepared to receive the spiritual seed of his kingdom more deeply into its bosom, where being nourished by the early and the latter rain from the same Fountain of mercy, it will bring forth its precious fruit of holiness, and the end everlasting life.

From thy very interesting account of the last moments of thy beloved companion, I think it altogether probable, that her joy was so sublime, that (comparatively) it might be said, she felt joy for the first time. We who are still connected with time, and around whose spirits the dark walls of the earthly tabernacle are still compacted by health, and whose views of celestial things are shaded by terrestrial attachments,—are incapable of such a vision of spiritual realities, in this unclouded brightness, as ravished her spirit with ecstasy and adoration.

But when we witness the end of the righteous, in a case where all the powers of affection rivet our attention to the object, and where the same power leads us to look back with intense interest on the life of one so dear, that has been thus triumphantly crowned at its close, surely the whole scene abounds with instruction, and encouragement to persevere in a similar path, and not to faint under the frailties and weaknesses, which are inseparable from a probationary and progressive state of being.

When the blessed Messiah said to his few, and in their then condition, feeble followers, "fear not little flock, it is your Father's good pleasure to give you the kingdom," the nature of that kingdom and

the region of its existence were probably alike unknown to them.

Like all other beings in a similar state, they could only form conjectures of an unknown thing, foreign from themselves, and exclusively confined to the experience of disembodied spirits. But he had previously told them that "the kingdom of God was within them;" and they afterwards found, that notwithstanding their fears and frailties, and all the feebleness with which they were environed, they were gradually, but surely, advancing in knowledge and in experience. The principles which distinctively produced in them all that was good, and all that was evil (like the separation between light and darkness) became more and more conspicuous, and by yielding themselves in subjection to the Holy Spirit, which is the spring and fountain of all goodness, they were enabled to speak with "new tongues; to cast out devils—to take up serpents—and if they drank any deadly thing that it should not hurt them." They then perceived (as the eminent Paul afterwards wrote) that "the kingdom of God was in power;"—that it was not an imaginary city with walls of precious stones, and gates of pearl, but consisted in realities, infinitely more excellent than those terrestrial things, (which were only applicable as figures) and possessed the capacity to produce "all righteousness, goodness, and truth." And as these come to reign in them, their language became changed: they no longer called evil, good; nor good, evil; but were enabled to call things by names truly descriptive of their nature. The same power enabled them to cast out the devils of wickedness, evil, falsehood,

and error, and to take up, or use those powers and affections of the mind, which under the guidance of evil, were more venomous and destructive than serpents, without injury." —



## JOSEPH CLARK'S NARRATIVE

### *Of a second Visit to the Indian Country.*

In the first volume of Friends' Miscellany, was published an Account of a Journey to the Indian settlements, for the purpose of bringing some of the young female Natives to receive an education among Friends, near Philadelphia. It will be recollected, that six Indian girls were committed to the care of Joseph Clark for this purpose, and that they were placed with divers friends in Chester county, and parts adjacent, where they remained for some length of time, in learning the arts of domestic economy, and acquiring the habits of civilized life. At suitable opportunities, and with persons from their own neighbourhoods in the Indian country, three of them were conveyed home; the other three remained with Friends till the year 1801, being about four years. It was then proposed, that Joseph Clark should return with them, in order that they might be safely conducted to their respective habitations, parents, relatives and friends. Joseph cordially acceded to this proposal, and cheerfully undertook the journey, as feeling not only a warm interest in the Indian natives, but under some obligation, on account of the confidence reposed in him by the parents, when

they committed their daughters to his care. Of this journey, he gives the following narrative.

“Upon our arrival at New York, we received every mark of attention that was necessary. As I was alone with the Indian girls, Friends expressed great concern for me; and we were conducted to a friend's house, which proved “as a brook by the way,” both temporally and spiritually. It being first-day, we attended meetings, both forenoon and afternoon.

Next morning, our beloved friends here furnished us with a carriage and horses, to carry us as far as Albany; with a letter of recommendation to a particular friend there, who, on our arrival, received us with open arms; and procured a carriage, with a sober driver, that conveyed us safely to the Indian country.

On my arrival at Stockbridge, and delivering up the girls, I could discover no less joy manifested by the whole nation, than by their parents. In a day or two, a council was called. It was held in a large room, at the house of one of the chiefs. Three great trunks of trees were brought in, and laid on the floor apart, for the women to sit on. On one side was a two armed chair, constructed by the natives, in which sat the sachem; the interpreter sat next, and myself was seated next him; while the chiefs occupied a seat opposite the women, the latter sitting in a leaning posture, with their eyes fixed on the ground, the lids of which appeared not to move. A solemn silence ensued;—when He who “meted out the heavens with a span,” seemed to preside over the whole assembly: and I can safely say, the

impressions of that solemnity have never departed from me.

After some time, I arose in much humility, and informed them, that it was neither curiosity, ease, nor interest, that induced me to leave my habitation; but that their children, whom they delivered to me, four years ago, might be safely returned to them, with their qualifications and improvements. And as the great and good Spirit had preserved them from various evils, so I hoped they would continue to do well; with more to that import.

A solemn pause ensued: then some low words were spoken by the chiefs, and lower whispers among the women. A pause then followed; after which the interpreter stood up, and turning towards me, spoke to this import:—"Brother, attend. We rejoice to see you come by the side of our fire-place; and that our girls have been preserved from various dangers; also, that you have been preserved, while walking all along the long path;—and we know that all you do, is out of love to us poor Indians."

It is proper to remark, that each girl had a Bible, and other religious books, in which they could read; also, a spinning wheel, with abundance of clothes of their own making.

Our friend, John Dean, his wife and son, reside at this place, under patronage of the Indian committee of New York Yearly Meeting. On first-day, I sat with this family, in a meeting capacity, which is their usual practice. When our meeting ended, I went with J. Dean to the Indians place of worship; where the ceremonies of a funeral were about to be solemnized. The coffin was placed about twenty yards from the house, while the congregation re-



mained within. One of the Indians, named David Fowler, appeared in supplication: after which, the whole assembly sung an hymn, in the English language, two lines of which were,

“ Lord, make our souls ascend on high,  
Where neither gold, nor pearls, can fly.”

Next day, I paid a visit to David Fowler. Upon entering the house, my attention was first attracted to a shelf, containing Cruden's Concordance, and a large folio Bible; the latter was in the Indian language. This person is a man of exemplary life,—interested for the progress of knowledge among his brethren, and has devoted some time to the instruction of their children. He also possesses an extensive acquaintance with plants, as to their qualities and medicinal virtues.

I also visited John Crossly's family; where were a number of children; and notwithstanding I was so great a stranger, they manifested no surprise, or curiosity, but appeared to be entirely engaged at their books. This, I considered an example to those in civilized life, and what is called refined education.

I now took leave of my Indian brethren at Stockbridge, informing them that I was going among my friends;—and were it a thousand miles off, their house was my house,—their table, my table,—and their bed, my bed. At which, they gave a loud sigh.

Set out with John Dean, and passed through the Tuscarora nation to Oneida; where I was conducted to the house of John Scanadoc, the chief of that nation. Immediately, on my entering, the old man shook his ears,—indicating that we could not understand each other's language. My mind was cover-

ed with awe, in considering what manner of persons those ought to be, who come among this people.

In this room, were six or seven women, and a little babe, fixed upon a kelah of exquisite workmanship, covered with two silk handkerchiefs. They informed me by their fingers that the age of the child was four weeks and four days. After some time, the wife of the chief spoke a few words; at which, all present assumed an air of seriousness. Then, going across the room, the others followed her, and placed themselves, three on each side of her. She then took down from the wall, a curious, twisted string, of considerable length, containing a number of knots; and to every seventh knot, a piece of red wool was attached. This was her calendar. One of the women informed me, that every knot was a day, and every red mark was a week; constituting the time since the chiefess had buried a valuable daughter. This circumstance was attended with more solemnity than some of our funerals.

After recommending the distribution of the presents I had in charge; and through favour, all things appearing to harmonize,—a proposition was made to smoke,—a practice, in high esteem among the Indians: but I not being accustomed to it, did not accept the offer. Whereupon John Scanadoc gave me two curious pipes, as presents.

I now took leave of my Indian friends, and set out for Utica, accompanied by John Dean. On our arrival there, we called at the house of a lawyer, where Grace, the daughter of John Crossly, resided. I requested of my companion, that he would make choice of some retired house, for a lodging; my mind being disposed for silence and meditation,

in reflecting on the favourable opportunities we had had among the Indians. But, contrary to my request, at least in appearance,—he rode up to the greatest house in the place, occupied by a person, whose name was Walker, and who highly approbated the labours of Friends among the Indians.

Being introduced to the family, we sat in a splendid hall, where tea was served. In the course of conversation, I happened to mention some events of my labours among the poor people in New Jersey, in the neighbourhood of a furnace, where I had distributed some books; and had been accompanied from cottage to cottage, by the superintendent's wife, who had an amiable daughter that was married to a magistrate of that place, and had lately been received into membership with the Society of Friends.

As I was relating this circumstance, Walker's wife broke forth into tears; and raising her handkerchief to her face, wept aloud. Her husband inquired the cause of her emotion; when she pathetically informed us, that the persons I had spoken of, were her mother and sister. It was a very affecting season. A comfortable night's lodging, and an early breakfast prepared us for pursuing our journey; and in secret, my heart ejaculated, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

The morning was mild and serene, and we proceeded down the Mohawk river to Schenectady. On the way, stopped to visit some Germans, and distributed some books among them, in their own language; which they received with tears of gratitude. Went by the way of Nine Partners, and at-

tended Quarterly meeting there. Thence to New York, where the Indian committee being assembled, I gave them such information as they required.— Then directed my course toward home, where, through continued favour, I arrived, and found all well.

JOSEPH CLARK."



## LETTER FROM JOHN HUNT,

*Of Moorestown, New Jersey.*

Esteemed friend,—

Since thou left our house, it has rested on my mind to impart a few thoughts to thee. I have considered it a great favour, so to spend our time that we can look back upon it with comfort, satisfaction, peace, and hope; and to be conscious that we have employed it to some profit and advantage; which is too frequently not the case in our social visits. After many of them, I have looked back, and been ready to say, Oh! how seldom is it, that we do as well as we might do, and ought to do!

In the work called "The Power of Religion on the Mind," there is an account of one John Janeway, whose words express great concern on account of the barrenness of conversation among professing Christians, in their social visits: "Oh! said he, what indifference! to spend an hour or two together, and to hear scarce a word, that speaks people's hearts in love with holiness." How is this to have our conversation in heaven, and on heavenly things! Doth it not demonstrate where our treasures and hearts are? Should we talk as we do, if we con-

sidered the shortness and value of time, and the greatness of our accounts?

But I think I may say, it has been pleasant to look back, and remember the little time we were together at my house; and these have been some of my thoughts on a retrospect thereof: It is Christ only that can satisfy desire. In his presence, said David, is fulness of joy. And can it be said so of all this world can afford, without his presence? Thomas a Kempis says (and have we not experienced something of it?) that when Christ is present, all things are pleasant, like a spring season. Oh! when will summer come, and the "time of the singing of birds," and the "voice of the turtle be heard in our land"! when we can say, with some of old, "mercy and truth are met together: righteousness and peace have kissed each other. Truth is sprung out of the earth; and righteousness looks down from heaven."

I fear few of us sufficiently consider what precious treasure we deprive ourselves of, for want of more watchfulness and heavenly-mindedness, in our social visits. I sometimes think of these words, with instruction; "are ye the last to bring in the king?" Did not He, who sustains the character of Lord of lords, King of kings, and King of saints, formerly say, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." I have read accounts of some, who had acquired a remarkable faculty, when in conversation, of turning subjects and things into a channel of instruction and profitable discourse. If this were more the case, Oh! how sweetly should we spend our time together! how sweetly should we part! and how

sweet would be the remembrance of time thus spent together, whether in ~~silence~~ or social converse! We should not be like them of whom it was said, "they loved to wander;" nor like them that "walked after things that did not profit."

I wish for myself, and for thee, that we may be like-minded with Jabez of old, concerned to seek and pray for the blessing of preservation; or like Amelia Nicolas, who said, "when I found the Lord was pleased with me, I was happy: without that, all the charms and enchanting things of this world were nothing to me." Or like Elizabeth Woolman, who said, "O Lord, let me enjoy thy presence; or else my time is lost, and my life a snare to my soul." Again, as we read of one in scripture, "I will not give sleep to mine eyes, nor slumber to my eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob." May we, like Jacob, make covenant with the Lord, that if he will be with us in the way that we go, give us bread to eat, and raiment to put on, he shall be our God, and we will serve him: for his service, as Barclay says, is perfect freedom.

I desire not to flatter, for I believe there are few so good, that there is not room to mend, yet I may say, I was glad to find that thou had some appetite, taste, and relish for substantial and durable things, and a disposition to treasure up useful knowledge. How many seem like a magazine of trifles and follies! With appetites depraved, they are longing after trash, eating sour grapes, and their teeth become set on edge. Thus we see too few willing to show themselves on the Lord's side;—willing to enlist themselves under the banner of Christ, and

concerned to renounce the devil and all his works, the pomps and vanities of this wicked world; and therefore such are not of the number of those who Christ said were blessed: "Blessed is he, whosoever shall not be offended in me." In his humble, meek, low way, he calls us, and says, He that will be my disciple, or scholar, let him deny himself, take up his cross, and follow me, who am meek and lowly of heart. And are not meekness, humility, resignation, and dedication, the most beautiful ornaments our youth can put on? Were they but willing to be thus clothed, they would have to say with Job, of old, "I put on righteousness, and it clothed me: my judgment was as a robe and a diadem;" far transcending all the trifling gayeties, and glittering vanities this world can afford; and which do but expose our degeneracy and depravity.

Seek humility—seek meekness. Were this the case, we should see our dear young people "growing up as calves of the stall," and "as willows by the water-courses." Our young men would be as plants of renown, and our daughters polished, and polishing, "after the similitude of a palace." And would not these be as beautiful polished furniture to fill, furnish, and garnish our famous meeting-houses with? And are not such much wanting now in our days? In the days of our worthy predecessors, our society and our meeting-houses were beautified, and dignified with such meek, humble, resigned, and devoted young people. Boys and girls, in their minority, came forth as valiants, for the Lord's cause,—and as amiable, able, and powerful gospel ministers, and put, as it were, the armies of aliens to flight. Many, many were made as bright

stars in the firmament of the Lord's power; and as "polished shafts in his quiver;" both sons and daughters, very many: and some were, and yet are, made as stars of the first magnitude.

Now what hinders this work, in our days, but the want of humility, resignation of the will, and dedication of heart? I wish for thee, as for myself, that we may be of the number of the righteous, of the dedicated ones: for in this state there is something unspeakably excellent and beautiful. How beautiful are the tents of Jacob! and how beautiful for situation is mount Zion, the city of the Great King! Farewell. I remain thy well-wishing friend,

JOHN HUNT.

22d of 6th mo. 1822.



*To the memory of Mary S. Hicks, daughter of  
Valentine and Abigail Hicks, of Jericho, Long  
Island.*

Her morning sun, with brightness shone,  
And smil'd upon our sight;  
But Oh! it set before 'twas noon,  
In everlasting night.

Like willows on the river's side,  
In blooming health she grew;  
A parent's watchful eye, her guide,  
A sister's love she knew.

Soft innocence beam'd in her smile,—  
Her cheerful look express'd,  
That inward joy,—the base and vile  
Have never yet possess'd.



Not twenty years of life had gone,  
Ere the command was given,  
That call'd her from her earthly home;  
To fill a seat in heaven.

No human skill, or power below,  
Could now avert her doom,  
Or stay the hand that drew the bow  
Which swept her to the tomb.

A father's hopes, and secret prayer,  
A sister's fondest love,  
A mother's tender, watchful care  
Did unavailing prove.

They could not bind her spirit down  
To earth's contracted span;  
From whence it came, it did return,  
And left the abodes of man.

Yes: gentle spirit, thou hast gone  
To thy eternal home,  
To that far country, "from whose bourne  
No traveller returns."

To dwell in bliss, with saints in light,  
Where Jesus went before,  
Where grief and pain, and gloom and night,  
And death, are known no more.

And since it is the wise decree  
Of God's unerring mind,  
That thou shouldst leave us, let us be  
With humble hearts resign'd.

Thy friends, dear Mary, who best knew  
Thy virtues, and thy worth,  
Feel most the stroke that clos'd, to view,  
Thy pilgrimage on earth.

By friendship, and by love enshrin'd  
Thy name, to memory dear,  
Will be with many a thought combin'd,  
And many a pensive tear.  
But stars of righteousness, that set  
In clouds of earthly gloom,  
Will rise in realms of endless light,  
And shine beyond the tomb.

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## LETTER FROM JACOB LINDLEY.

*London Grove, 9th of 3d mo. 1802.*

Esteemed friend, M. M.—

The occasion of my address, at present, is on account, and at the request, of a certain black man, whose name is Dick Skinner. He was sold by his master to one H——, who bought in slaves for the Georgia monsters; to whom he was sold, and in their possession for fifteen days: after which, he cut his chain, and made a marvellous escape. He is not now in this neighbourhood; but is desirous thou would be so kind, as to try to see his wife, who keeps house for one E. C——, not very remote from thee. Her name is Fanny, her female child named Mary. Let the mother, Fanny, know her husband is well, and working for money to try to redeem her. Fanny is claimed as property—(Oh! how preposterous, and shocking to the tender feelings of humanity, to write *property* in our own species,—in human flesh,—though it has a black skin!) by a certain doctor M——, of whom D. Skinner speaks in terms of high commendation, and says he may be trusted, as he is a gentleman possessed of a liberal, philanthropic mind; and treat with him con-

cerning what terms he would relinquish his claim on Fanny and her child, to come and live comfortably with her husband. Also, if opportunity offered, to endeavour to fish out, what H— would take for Dick Skinner, running, and to indemnify him in his freedom. All which, in treating with C—, M—, and H—, I submit to thy better judgment in the business. I apprehend, in your territory, it is needful to be “wise as serpents, harmless as doves.”

Oh! surely I may say, I shudder, and my tears involuntarily steal from my eyes, for my poor, oppressed, afflicted, tormented, black brethren;—hunted, frightened to see a white man,—torn from every source of comfort, that is worth living for in this stage of being. The tears,—the groans,—the sighs of these, have surely ascended to the ears of the Lord of sabbaoth;—and as a thick cloud, is awfully suspended over this land. I tenderly, and tremblingly feel for poor masters, involved in the difficulty. I am awfully awakened into fear, for our poor country,—with the language, “I gave her time and place to repent; but she repented not: therefore I, saith the Supreme Arbiter of nations, Judge of all the earth, will,” &c.

Why do I thus digress? But to return;—inclosed is a piece of Skinner's vest, as a token to Fanny his wife, that he is alive, and that there is no deception in the business;—more sure than the token to Jacob, of the death of poor Joseph! Oh! the Georgia Ishmaelites! How abhorrent their trade! How dark, their poor souls, (O my soul, come not thou into their secret!) in sacrificing at *mammon's altar!*

My beloved friend, please to write as soon as convenient, to thine, and humanity's friend,

JACOB LINDLEY.

# FRIENDS' MISCELLANY.

No. 3.]

TENTH MONTH, 1832.

[Vol. III.]

## BIOGRAPHICAL NOTICES OF ANTHONY BENEZET.

*Partly extracted from a book of manuscript letters in his own hand writing; dated from 1733 to 1756.*

These letters, though principally letters of business, and some of them written in French, furnish some interesting particulars relative to the sentiments, history, and family of the distinguished author. The first is dated "November 24th, 1733." At that time, and for some years after, Benezet appears to have been engaged in mercantile business in Philadelphia, exporting peltry and various other articles, and importing dry goods and sundries from London. In a letter of "March 24th, 1738-9," he says,—“I am about leaving Philadelphia to settle in the country.” In “March, 1743-4,” he resumes the record of his correspondence with his friends in London; the principal object of which seems to have been, to settle the concern in which he had been engaged some years before. In one of these letters he says,—

“I have only to add, that the impressions of love which my heart received for thee, still remain, and which neither difference of opinion, length of time, distance of place, nor even ill usage, have been able

to deface. Where there is a single grain of true love, it creates an anxious desire that the person we so love, may be happy. Thou hast sought for happiness and stability of mind with respect to the good and evil of this world, and that which is to come. Hast thou met with it? or does the hurry of the circle in which you, the busy part of the world, continually turn, take so much of thy time, that thou hast little to spare for these thoughts?"

In a letter dated 1751, directed to Ch. Bruce, at Edinburgh, Benezet mentions the decease of his father, J. Stephen Benezet—in another to Ant. Chamier, London, 1752, he says, "I am my father's eldest son. We are four brothers, viz. Anthony, James, Philip, and Daniel, all sufficiently well settled in this city. My three younger brothers have met with very good success in trade. We are all married, except Philip. Our three sisters are also married, and I have reason to hope live comfortably."

Susanna, one of the sisters alluded to, married a minister named Pyrleus, who appears to have been under engagements to make a missionary voyage to England, and she contemplating to go with him, a letter was addressed to them signed by Anthony, Philip, and Daniel Benezet, earnestly remonstrating against their sister's embarking therein. They say, "As some of us are sensible that many christians, when under the influence of a divine call, have found a necessity to leave their homes and family, in order to declare to others the glad tidings of salvation through Jesus Christ,—we say in a sense of this, we are not surprised to hear that our brother Pyrleus intends for Europe, knowing that he has

formerly thought this his duty. Whether it be, or be not, his duty at this time to go abroad on this errand, we will leave to the great Judge and tryer of hearts; though we would caution him not to take it upon trust, because other men think proper; but by humiliation and prayer, try, as Gideon did the fleece, again and again, lest he should be as one beating the air, and it be said to him in the conclusion, Who has required this at thy hand? However, we wish him good speed in the Lord. But as to our sister Susanna, we must declare our dislike and disunion with her intended voyage. It is certainly her duty to take care and watch over the children which God has given her. Whether its her duty to leave them and go abroad, must certainly be a matter of great doubt, even with her. Let people say what they will, none so proper to watch over the wants and weaknesses of children, as their own mothers. We do not believe that any service, either civil or religious, calls her to leave her tender children, and cross the seas. We look upon it rather as a snare, and suggestion of the enemy of her soul, who would keep her busy, and employed in other peoples' vineyards, while her own remains uncultivated; as she appears to us to be no more qualified for such a service, than before she was acquainted with Whitefield or the Moravians. We would have her seriously consider, whether the desire of going abroad, and seeing new places and strange things, may not be what chiefly induces her to consent to go. We think it would be much more edifying to the church of God in general, if she was to stay where she is, and, as the apostle advises the young women in his day, mind her own business, and learn

in silence, and by watching and prayer, seek after a true acquaintance with her own heart. It appears to us that there is as little reason for her going to Europe, as there was for our sister Judith's ridiculous jaunt with her husband, Bruce, amongst the Delaware Indians, some time after her marriage—but Count Zinzendorf thought it proper, and therefore it must be complied with!

If it be at your option, to go or not, we desire brother Pyrleus, who is best acquainted with the world, to consider how unreasonable and unchristian it will appear to all sober, thinking people,—that a woman so unqualified, in every respect, as our sister is, should leave her children and her infirm mother, to follow her husband through so many dangers and difficulties, without any reasonable end being proposed thereby; more especially, as her husband may die abroad, and she be left amongst strangers, and perhaps in a strange country, some thousands of miles from home.

Our mother, who has been very like to die, and who continues weak, desires that we may let you know she is very much grieved, and disapproves thy wife's intended voyage, for the reasons above-mentioned.

However, dear brother and sister, we would not have you take any thing amiss that we have said. It is in consequence of our love and regard; for we certainly wish you well in every respect, and remain your affectionate brethren."

Judith Bruce, mentioned in the preceding extract, after the death of her husband, married a second time, to a Moravian physician, named Otto. In a letter to the father of her first husband, Benezet

manifests much feeling concern for the welfare of her children: he adds,—“We shall have an eye over the children for good. I trust the divine protection will be over them, more especially on the behalf of their pious father, who, though over zealous for his brethren, the Moravians, was a truly christian-hearted man. I join with thee in condemning the uncharitable disposition that prevails amongst christians in general. The enemy of man’s happiness has sown these pernicious tares more or less amongst every christian sect. Though I am joined in church fellowship with the people called Quakers, yet my heart is united in true gospel fellowship with the willing in God’s Israel, let their distinguishing name or sect be as it may. My soul longs to be a possessor of that gospel charity, even the love of Christ, which embraces the whole universe,—flowing for every individual, let his name, or even erroneous opinion, be what it may, if so be his heart is but sincere toward God. That this spirit of charity, which is christian love, may more and more prevail, is my earnest desire, that so the divers sects of christians may not only be so in name, but may, by the love they bear to one another, show that they are Christ’s disciples in deed and in truth.”

In another letter, 1753, he says—“my sister having by her second marriage with a man of note amongst the Moravians, joined herself with her children in so near a connexion to that sect that they will not consent to part with either of the children. We are four brothers, all settled in this city, two of us have no children, and yet I see no likelihood that the Moravians will ever consent that we should have the educating of either of them.”



In 1752, one of Benezet's correspondents in London forwarded to him, in connexion with another person, a power of attorney for the recovery of an estate—in his answer, he says, "I should be very loath to enter into the contention of a law suit, it being what I have hitherto shunned, even in my own concerns." In a subsequent letter, after stating the situation of the case, he says, "as its doubtful that we can serve therein without engaging in the contention of a law suit, Anthony Benezet declines being concerned." He then furnishes his friend with some advice relative to the business, and closes with saying, "although the case may appear plain, yet the lawyers here will find means to delay the trial, which may lead into considerable expense—and after all it must be left to a jury of twelve men, perhaps many of them illiterate, upon whom the lawyers' crafty arguments have sometimes had such an influence, as to lead them to give a verdict far from what had been expected."

Benezet's letters of 1755–56, relate chiefly to concerns of trade with the Barneys of Nantucket and Newport. Their consignments to him were oil—his in return, chocolate, dry goods, and books. In a letter of 1755, to Sarah Barney, he says, "Our dear friends Samuel Fothergill, Mary Piesley, Catherine Payton and Comfort Hoag, were all at meeting with us this day, it being our Quarterly meeting of ministers, in which the three first had very good service; our friend Comfort Hoag is just returned from her visit to the lower counties, Chester and Lancaster, where I understood her service has been very acceptable. Though I have not as yet heard her in testimony, yet my heart seems strongly

united to her. She intends, as I apprehend, to return towards Lewistown. I dont understand that our dear friends M. Piesley and C. Payton, have yet concluded whether to return home, or proceed on their visit; but it appears to me as though they might take shipping for the West-Indies in a month or six weeks. In them the words of our blessed Saviour is peculiarly verified, that through much tribulation, by hardships and distresses of many kinds, the righteous shall enter the kingdom of heaven.—I have often thought, that the greatest of all trials, were those that proceed from our own houses, more especially from weak, yea, very weak and false brethren; of which kind of trials, these our dear friends have had a large share, and continue to have.”

In letters to the same, 1756, he says,—“I find being much amongst the buyer and seller, rather a snare to me, as I am of a free, open disposition. I had rather be otherwise employed, and more retired and quiet.”

“Our German printer proposes to reprint the the works of John Everard. It was written before Friends were a people, by a preacher of those times. Some of the weightiest amongst Friends have expressed their great approbation of it. I think I have scarce met with any book, from which I have derived more solid edification. It is to be printed in a pretty large character, that so aged people may read it with ease.”

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Among his Letters, is the following:—

*Letter from Anthony Benezet to a schoolmaster,  
written about the year 1752.*

Loving friend,—

I am glad to hear that thou art satisfied with thy situation, and that thy school is likely to increase. I doubt not, if thou art careful, but it will afford thee an innocent and comfortable living. Thy brother-in-law desired me to procure for thee some copperplates, for copies for thy scholars; but being very dear, viz. 2s. 6d. for twenty-four copies, I thought it best not to purchase any. I think thy own writing, if done with care, is sufficiently good for copies for thy scholars; besides, its by writing copies that thou wilt preserve and improve thy round hand, which is materially necessary in a schoolmaster.

I am apprehensive thy good nature and ease of temper, may induce thee to indulge thy scholars in a low, and yet hurrying manner of reading; which, if allowed, will be hurtful to thy scholars, and greatly augment thy trouble in teaching them. But if, on the contrary, thou oblige them early to speak loud, slow, and intelligible, and be sure make them observe the proper stops, it will grow habitual. The elder scholars will example and encourage it in the lesser, and both thou and they will reap the advantage.

I shall always be glad to hear from thee. Dont be discouraged from writing on account of the difficulties attending it. What letters I have seen of thine, have appeared to be as well expressed as

could be expected, considering the little opportunity thou hast had in this way. Writing letters is an expression of our desires and wants, or a relation of something that has happened; which is best expressed simply as we would speak it; observing to use as little repetition as possible. As occasion serves, alter thy expressions; some people always begin or conclude their letters with the same words, which appears childish. And be particularly careful of thy orthography, or spelling. Thou may quickly attain to proficiency therein, if thou let no writing go out of thy hands without first reviewing it, and observing by the help of a spelling book, or dictionary, whether every word thou art doubtful of be properly spelt. In order to which, I would advise thee, as soon as thou can spare money, to buy thee a good dictionary. Bailey's Dictionary, with an English grammar at the end, is a very good one. It is to be had at B. Franklin's, for about twenty shillings. It will also be of use in explaining any hard word that thou may not understand. A "Young Man's Companion," may also be very serviceable to thee in several respects, more especially in furnishing thee with proper expressions in writing letters. I would also pressingly advise thee to endeavour to get some further insight into grammar: it is of more consequence to thee than thou art aware of. As thy province will probably be to teach youth, thou ought not to neglect any thing that may qualify thee for that purpose. Many people are glad of an opportunity of criticising a schoolmaster's writing, which I would have thee put it out of their power to do. I would have thee freely to communicate to me any difficulty that thou may be under; as I

shall always be willing to grant thee any assistance in my power.

But above all things, dear William, let it be thy chiefest concern to seek and serve God. His care and love is extended to thee, and he is nearer to thee than any thing thou can conceive. The only end for which thou wast created in this world is, that by living in a state of obedience, by constant watching and prayer, thy soul may, with the assistance of divine grace, become so purified, as to be fitted to dwell with God for ever.

Thou wilt see most men acting quite contrary to what Christ requires, and pursuing some fancied happiness of their own, quite contrary to what the gospel proposes,—some in riches or honour, others in divers excesses, and forgetting God days without number. But be not surprised at this, it being declared in Scripture, that “wide is the gate and broad the way that leads to destruction.”

One thing I would earnestly press upon thee, and that is, to give a diligent attendance to your meeting of worship. Dont be discouraged because you have no preacher amongst you. The end of all preaching is but to direct people where they are to wait, and seek, and breathe, for divine strength and comfort, even to Christ alone; and this may be done for years together without an outward preacher; it being a sincere seeking disposition alone which entitles them to the regard of God. Where two or three, saith our blessed Saviour, are gathered together in my name, there am I in the midst of them. Whatever happens to thee in the course of God's providence, is an effect of his love, and if thou endeavour to love God with all thy heart, will work

for thy good. Dont be discouraged because thou may think thyself disregarded by worldly men, or because thy talents, or station in life, may seem mean, compared with others. True greatness consists in humility and favour with God. For "God withstands the proud, but giveth grace to the humble." None so noble as a true Christian, who is willing to take up his daily cross, to be crucified to his own desires, to renounce the world, the flesh, and the devil. These are termed in Scripture, the friends of God, a chosen generation, a royal priesthood, a peculiar people, who are called to inhabit the city of the living God, to be companions to the innumerable company of angels, to the general assembly of the first born, which are written in heaven, to the spirits of just men made perfect, and to Jesus the mediator of the new covenant. Heb. xii. 22.—1. Peter ii. 9.

ANTHONY BENEZET.

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*The following outlines of the history of Anthony Benezet, are chiefly taken from the interesting memoirs of his life, by Roberts Vaux, published in 1817.*

He was born in 1713, at St. Quintin, in France. In 1715, he was taken by his parents to Holland. After a few months residence in Rotterdam, the family removed to London.

At the age of fourteen, Benezet was united in membership with the Society of Friends.

In 1731, the family came to Philadelphia.

In 1736, Benezet married Joyce Marriott, of Philadelphia.

In 1739, he removed to Wilmington, where he engaged in a branch of manufacture. A few months afterwards he returned to Philadelphia.

In his 26th year, he undertook the instruction of youth in useful learning, at Germantown.

In 1742, he became a teacher in Friends' public school in Philadelphia.

In 1755, he established a school for the instruction of females.

He gave up his school in 1766, and removed to Burlington; but returned to Philadelphia the next year.

He resumed his business of teaching school in Philadelphia, and for the two last years of his life, he was engaged in a school for the instruction of persons of colour.

He died in 1784, aged 71 years.

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Benezet's first attempts to enlighten the public mind, were made by composing and circulating through the medium of almanacs and newspapers, detached pieces concerning the unlawfulness of slavery. He afterwards published books and pamphlets on various subjects. Many of these he distributed to persons of distinction, and to those in humble life, gratuitously, where he apprehended they would be serviceable. His pamphlets are frequently found in volumes, bound up with others of a pious or benevolent character, probably by his own direction, for distribution—included in these we notice extracts from Fenelon, William Law, Armelle Nicholas, and Plain Path to Christian Perfection.

As his works have not been published collectively, we insert a catalogue of such of them as have come to our knowledge; as follows:

An account of that part of Africa inhabited by the Negroes. 1762.

A caution and warning to Great Britain and her colonies, on the calamitous state of the enslaved Negroes. 1767.

An historical account of Guinea, its situation, produce, and the general disposition of its inhabitants; with an inquiry into the rise and progress of the slave trade, its nature and calamitous effects.

The mighty destroyer displayed; in some account of the dreadful havoc made by the mistaken use, as well as abuse, of distilled spirituous liquors. 1774.

Thoughts on the nature of war. 1776.

Serious reflections on the times; addressed to the well-disposed of every religious denomination. 1778.

Notes on the slave trade. 1780.

The plainness and innocent simplicity of the christian religion. 1782.

A short account of the people called Quakers; their rise, religious principles, and settlement in America. To which is appended

Extracts from a treatise on the spirit of prayer—Thoughts on war—Remarks on the use of spirituous liquors—and on slavery.

Some observations on the situation, disposition and character of the Indian natives of this continent. 1784.

A first book for children.

The Pennsylvania spelling book: to which was added a short essay on grammar.

Many valuable Letters of Anthony Benezet are inserted in Vaux's memoirs.



**BRIEF ACCOUNT OF ASENATH MOORE.**

Asenath Moore was the daughter of Joseph and Jane Moore, of West Nottingham, Cecil County, Maryland. From her earliest years, she was observed to be of a studious and gentle deportment. As she grew up, having lost her mother, the cares of the family devolved on herself and sister. In this situation, she devoted her time with much attention and solicitude, to the welfare of her younger brothers and sisters; endeavouring to implant in their minds, the seeds of future worth, not only by frequent and appropriate injunctions, but by the illustrations of her own engaging and consistent example.

She was taken sick of a bilious fever, the 3rd of 9th month, 1826; in the progress of the disorder, her friends were comforted by the calmness and serenity she manifested, in this most searching of all human trials,—a death-bed ordeal.

Having had a presentiment of her illness some weeks previous, and believing she should not recover, it was some time before she could be prevailed upon to call in a physician, observing, that “no doctor can save life, when it is called for.” She spoke much, by way of counsel, and desired her love to be remembered to all her absent relations and friends; saying, “I dont expect to see them again in this world.” At one time, when she thought her change near, having taken an affectionate leave of all present, she called one of her younger sisters, and said, “I have been greatly concerned for thee, my dear sister. Thee will now have but one sister left, older than thyself, to help thee through the world;

I hope thee will be good to her, and mind what she says; and she will be like a mother to thee; and then thee will not have a guilty conscience, when thee is called upon to leave this world. But words from me are nothing; the Lord is able to keep thy heart, my dear sister. And now, as I deeply feel these things, I wish thee to remember my last sayings." Seeing her friends affected, she said, "Dont grieve for me. I shall soon be better off than any of you— Oh! how pleasant I feel; there is nothing in my way. Death has been sweetened to me; it has lost its terror. What a blessing to feel as I do, at such a time as this. Oh! the comfort; I wish you could all experience it." She appeared to be ready, and intently waiting for her release, frequently saying, "What is it that holds me, and will not let me go?" Soon after, she was heard to say, "I bid you all the last farewell;" and presently falling into a tranquil and easy sleep, which was in the evening of the 12th of 9th mo., she continued in that state till three o'clock the next morning, when she quietly departed this life, in the twenty-first year of her age.

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LETTER FROM JOSEPH RICKMAN  
TO ANN GILBERT.

*7th month, 1795.*

My dear young friend,—

There is an originality inscribed on all the works of the great I AM, that claims our attention, and reverent regard; but we are too apt to overlook it, prescribe likenesses to one another, and expect to receive them. This is one mischief of what is

called "polished life." Nevertheless, thou hast some little reason to believe I am not an advocate for rusticity, nor an enemy to just regulations of civility, within the limits of the pure Truth; but these do not extend to a fastidious delicacy, which is easily offended, and is scarcely tenable, compatible with the varieties of probationary life, without being offended or disgusted. Mayst thou be preserved from extremes on every hand; but do not be uneasy,—say rather, do not be too anxiously solicitous; uneasy thou wilt be, about violations of exact propriety. A wise parent, where the child is in no danger of breaking bones, may permit it, at just walking alone, to get now and then a fall, to induce a habit of greater care and watchfulness, in situations where a fall would be seriously hurtful. But *ever settle it in thy mind*, my dear young friend, in thy very first outset in the divine life, nor *suffer the enemy of thy soul's happiness*, the *forger of lies*, ever to prevail with an insinuation contrary thereto, that "He with whom we have to do," as the sacred scripture, with comprehensive simplicity, expresses it, *is a Father*,—a tender parent! It will settle many reluctancies to returning, when thou mayst have wandered a little or much. He is ever ready,—more ready than the tenderest of parents,—than even a maternal tenderness,—to receive the returning mind! Let the divine, all-solacing idea expand, and it will be a volume to thee. Wouldst thou grieve a tender parent,—a mother, for instance, perhaps more nearly affecting,—wouldst thou grieve her, because persuaded she would forgive thee? Would that persuasion induce a wilful violation of her commands and de-

sires? But, if so far lost to proper consideration for a moment, as even wilfully to violate, would a mother refuse to relent, when addressed with the tenderness of filial penitence? It is spoken of, indeed, in holy writ, as a possible case, though altogether so unlikely, as to occasion this mode of inquiry, *Can* a mother forget her child—the child at her breast—that she should not have compassion on her *own* son? Yes: even such a strange case may *possibly* be; but saith the Lord, “*I will never forget,—never forsake,*” &c. And He who prescribed “receiving a returning, repenting brother, not unto seven times *only*, but seventy times seven,” he will much more abound in mercy and condescending regard. Let no distrust, therefore, after any offence whatever,—great or small,—keep thee from returning humbly to thy heavenly Father *immediately*—and, “my life for thine,” if lawful to use such a strong language, thou wilt find the good effect thereof, and no presumption. Love softens the heart, and excites the uniform spring of obedience, that no legal convictions can produce; and here thou wilt have to tell unto others, from thy own happy experience, that “God is good”—that his name and his nature is “*love*”—that “he so loved the world that he gave his son”—the manifested Deity—“not to condemn, but to save the world”—“that whosoever believeth on Him should not perish, but have everlasting life.” And who is this glorious HIM? “Who is this King of glory?” Why, every thing that is truly amiable and excellent in nature and in grace, in the moral and natural world, is a portion of Him; and the more extensively we see his glory tending to final consummation in the “land that is

very far off," the more indeed we shall rightly value and prize the beauties that are near at hand, and obviously from Him; as thou hast intimated in thy inquiry; from which, as is very apt to be the case with me, my mind has been drawn into a very unexpected and unsought for line of communication; but I hope not wholly unadapted.

Speaking of the staining of the beauty of this world, thou must understand of its corrupt mixtures; among which, however offensive the remark to some minds, who would be thought liberated in the pure truth, we must reckon many things deemed *refined*, and classed among the polite arts and sciences.—There undoubtedly is, for instance, a refinement comparatively, in the pleasures and sciences of music, painting, and poetry; yet how apt are they to be corrupt, either in their degree or application—therefore, how necessary they should be stained, and how certainly they will be, as to their captivating effect, to an extreme, by minds that have felt and tasted "the power of an endless life." Superior glory lessens or stains inferior glory; or as it were, absorbs it. I am no enemy to the useful, and within certain limits, the pleasing application of the second and third branches, (which last I have often cultivated with satisfaction, on moral and religious subjects) and with regard to the first,—it is not my business either rudely or determinately to censure for others:—for myself, having an opportunity in the early part of life of being much conversant therewith, had I been easy,—I can only say, that in religious, or professedly religious, exercises, it appeared to have a more amusing, softening, enervating effect on my system, than to be

*solidly edifying*. But, mindful of the originality in every one's make, or constitution, if I may so speak, I will not dare pronounce for another. With regard to that science merely as an *entertainment*, I observed it to have equally, if not more enervating, dissipating effects; and besides that, as time is precious, and much to be acquired in a small space, there were other entertainments for a young mind, far more interesting than mere sound; and real entertainments too, in which the *useful* is blended; such as informing the mind by history, &c. so, there seemed to me to be no room, nor any properly cogent inducement for the prosecution of that science. I had opportunities of observing some who excelled in it, sadly ignorant of the true harmony,—the harmony of the mind,—and very uninformed.

Now, if my dear young friend has really more time than she knows what to do with, (a predicament I am much a stranger to) and can employ it to no more improving and profitable purposes, blending the *utile* and *dulce*,—even let her sing, dance, and be merry. “Rejoice, O young woman, in thy youth,” &c. “but remember”! Solomon adds: and it is a solemn remembrance, if thou recollectest,—calling for sedateness, not gloominess. But, O dear Ann! to be serious,—thou knowest, and wilt doubtless more know,—that life has its arduous exercises, calling for our being deeply prepared to meet; and to be cautious of its offered amusements, and evanescent beauties of man's creating and inventing, additionally to the genuine and natural ones; as a much admired writer says on another occasion, “God made the country,—man the town;” so we may speak on this; there are numerous additions,

amusements, &c. of man's making, that we had more need, by example and precept, to seek to contract than to extend. Yet enough will be left after a great deal of contracting, to recreate and unbend, which may be requisite for some constitutions, and for some who are much *bent*,—if I may so speak. But, as a memorable character once said, "Those are apt to talk most about its being requisite to unbend, who never were bent." For my part, I am rather an advocate than otherwise for amusements; but I approve of the union of *improvement* and *entertainment* at the same time. There are numerous less exceptionable, than some the polite world advocate the cause of; yet I would not be illiberal: what is poison to one, may not be so to another. If a parent had a wild, dissipated, rough, unfeeling son, he might be allowed to be pleased, by having his violence restrained a little, by some domestic amusement, and the evil spirit cast out, or soothed into quietude by some potent harp, like David's, (if he has left such an one below.) But were the same parent a truly wise and judicious one, possessed of a daughter already meekened and harmonized by the sweetness of truth, and a well improved educational care, I do not conceive he would discover that wisdom, or a deep knowledge of human nature, in wishing that daughter to be much conversant with the fascinating charms of music. But though I think thus from my own observation, and experience of the powers of music, (God made the voice,—man, the complicated, enervating additions,) I am not to judge for another; sufficient, if I am made sensible, and preserved attentive thereto,—that such and such things are most

suitable for my line; and this is all I wish to inculcate on the minds of the youth,—a *deep attention* to the *proper* for each, according to *that voice*, which, if obeyed, produces peace.

Thou knowest not what Divine Providence may allot for thee in a future day; perhaps such a place as the arts of music will bear no proportion of consistency with; yet thou wilt, I hope, ever be preserved from judging others, and only simply say, so and so things appear, and feel to me. This is a mode of speaking, and a line of communication, most easy to my mind, in addressing the variety of characters I am obliged to meet with. The rude insinuation I have heard, that some people are in such and such a contracted line, from want of taste, is not applicable to all who decline some generally received embellishments; it is from a deep sense of the necessity for their minds to abide under the operation of the cross of Christ, and to keep a tight rein on their natural taste, lest it exceed the bounds of propriety and moderation in *degree* or *application*. But I perceive a larger field of communication to thy susceptible mind, than the present time will allow of my entering far into. Dwell deep,—be humble, watchful, docile,—and the Lord will bless thee: perhaps make thee in thy day a more desirable character than that which too many of the syren songsters of our day are imitating among the daughters of men. Farewell for the present.

Thy sincere and very affectionate friend,

JOSEPH RICKMAN.

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Ann Gilbert, to whom the above letter was addressed, resided in England at the time of its date:



She was under religious exercise of mind, and had requested the writer's sentiments on the subjects of music, painting and poetry, as alluded to in the Letter. A few years after, she came to America, and was introduced as a teacher in West-town Boarding School, where she resided for some time. On leaving that Institution, she continued the useful business of teaching school, for the improvement of youth, of her own sex, during the greater part of the remainder of her life. After her marriage with Watson Atkinson of Frankford, she experienced a series of trials and difficulties, which she sustained with Christian fortitude and meekness, and departed this life,—no doubt in exchange for a better, in the year 1829.



### ANECDOTE OF WILLIAM BLAKEY, AND REFLECTIONS THEREON.

In the time of the American Revolution, a number of the Continental, or Whig party, came over from New Jersey, into Bucks County, Pennsylvania, in order to plunder the Quakers, whom they considered as inimical to the measures then carrying on against the British. These foragers, headed by a person who either was or had been, a Baptist clergyman,—proceeded to the house of William Blakey, at Middleton, as considering him a prominent character among those whom they denominated Tories. After giving orders to his men to seize upon horses, wagons, &c. and to load up his grain and other produce,—this officer assumed all the fierceness of the incensed warrior, and insulted Wil-

William Blakey at his own house,—using many harsh epithets, and terms of abuse,—and threatening his life,—as a rebel to his country, &c. All this time William remained silent, and perfectly calm and quiet. At length the officer, having spent his rage, without being able to move, or irritate this meek disciple of Jesus,—which it appeared evident was his intention, in order to furnish a pretext for personal violence,—he became silent, though much agitated in mind, as was evident by the falling of his countenance, and other gestures. After a little time he turned to William, and with a faltering voice, asked him whether he ever prayed. William replied, he hoped he had at times been favoured to have access to the throne of grace,—and that he had then been endeavouring to feel after the spirit of supplication. The man asked him whether he ever prayed for any body but himself. On being answered in the affirmative,—he said, “I wish then you would pray for me,—for I would not endure the wretchedness I now feel, for all you are worth.” By this time, his men had secured and loaded up their prey, ready for carrying it off—but he ordered them to restore it all to this Christian owner, and take nothing from him,—which orders they immediately obeyed. And after some further serious conversation, and professions of friendship, the whole company departed.

In this circumstance, the practical utility of meekness and patience under provocation, and the power of the non-resisting spirit of the Lamb, to subdue and restrain the voracious nature of the wolf,—are strikingly manifest. We behold the fierce warrior, intent on mischief, became softened in his feelings

and language,—and melted into humanity and tenderness, without the intervention of words or arguments. We perceive the meekness, the silence, and the calm resignation of William Blakey's christian mind, operating as the means by which the pure witness was reached in the heart of this warlike officer. We contemplate the contrast which might have ensued from the indulgence of a different or contrary disposition, in such an emergency. What, but the preserving, controlling power of Divine grace, and the obedient watchful state of mind in its devoted subject, produced such benign, such salutary effects? To this meek spirit of the Lamb, even the wrathful opposing spirits are yet subject. Its power disarms their rage. Its gentleness soothes their angry passions. And, thus calmed, the pure feeling arises, in judgment and condemnation. The soul is humbled, and looks toward the holy temple of prayer. Such appears to have been the result in the case under review. The dignity of the Christian, the humble follower of him who, when he was vehemently accused before Pontius Pilate, answered nothing—the patience and the prayers of William Blakey—all combine to instruct us, while we admire, and not only call forth our gratitude to the Preserver of men, for this remarkable deliverance, but with emphatic voice require us to press toward the mark of such a state of stability and composure—such attainment in the path of purity and peace—that we too, with this practical Christian, may become as pillars in the temple of God, that shall go no more out.

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## MARY VARNEY.

*Elizabeth Varney's Testimony concerning her daughter,  
Mary Varney, of Dover, New Hampshire.*

It has been on my mind for some time, to write something to the memory of my dear and precious child, Mary Varney, who departed this life the 10th day of the 8th month, 1817, aged nearly thirty years.

She was from her younger years, inclined to virtue;—very dutiful to, and tender of, her parents, and also pitiful to those in affliction. As she grew in years, she increased in virtue, and the fear of the Lord; and was apparently under the refining hand, preparing for usefulness, during the little time of her stay here.

About two years before her death, through much exercise, and greatly in the cross, she came forth in public testimony, with a few words, to her own relief, and I believe, to the acceptance of her friends. She was very diffident, and thought little of herself; in which respect, she laboured under many discouragements, but was more inward, in that of the hidden man of the heart, than appeared outwardly.—She was weighty in spirit,—a pattern of humility, and at times had to wade in the depths of suffering; but at seasons, in a few words, brought forth out of the treasury of the heart, things new and old. I have thought, as Thomas Chalkley said of Hannah Hill, she was too ripe for heaven, to live long on earth.

She was of a pleasant disposition;—was truly a peace-maker, and generally beloved by those who

knew her, both friends and others. Oh! my loss is great; but I do not repine, nor mourn as those that have no hope; for I believe it to be her great gain. My loss is indeed great: in less than two years, have had to part with my dear husband,—an affectionate and beloved mother (Mehetabel Jenkins) and now a dear and only daughter—yet can I say, the Lord is good, and doeth right; he giveth and taketh away, (as Job saith) and blessed be his name.

My dear daughter was taken with a lingering sickness at first; but it proved more rapid toward the last, being a consumption. She got to meetings as long as she was able; and appeared there with strength of mind in a few sentences, when weak in body. At times, she uttered many lively and sensible expressions to persons who came to see her. At one time she mentioned to me, what she had thought, when noticing a rock that lay in the road, that it did no good there, but was in the way; yet, if made use of, and put into the wall, it might be of service. She said she thought she was willing to be disposed of, as the rock might be, and moved to usefulness. She also observed the different states of the rocks,—some part covered, and others quite covered with earth, like the states of some people.

In the time of her weakness, being indifferent about taking medicine, I asked her whether she did not want to get well—she replied, “If it is my heavenly Father’s will,—to take care of thee. Thou wilt miss me.” I answered, I should miss her very much. She said, “There is one who can make up the loss.” At another time, speaking about some near friends, whom she would have been pleased to have seen, she said, her dependence was

beyond man. At one time, being much tried with poverty of spirit, she said, "Why should I be kept so long fasting?" meaning from heavenly food. I think it was a little while after that she brake forth in these words, "O Father, one drop,—one crumb! Oh! let me see one side of thy face." She divers times appeared in prayer, for herself, and for us all; and said, "O Father, search every corner of my heart, and if there be any thing,—if there be any iniquity in me, do thou it away:" also, supplicated that he would be with us all, acknowledging that the Lord was good,—that he had been wonderfully good to her, and had followed her with the visitations of his love, from her childhood.

One morning, a few days before her departure,—a near friend being present, who had watched with her, she said, "Oh! how good the Lord is! how good he is! He has been good to me, and praised and blessed be his name." She was preserved in much patience, and told me not to mourn for her. But Oh! how can I but regret the loss of so hopeful a child! She was one with whom I could take sweet counsel, and who would often drop a word of help and comfort to me, and her memory is precious; and though dead, yet such a pious life as she lived, still speaketh.

Not long before her close, a friend whom she much esteemed came to see her, to whom she said, "Dear friend, dost thou think my Father will receive me?" His answer was, he thought there was no doubt of her acceptance. On my bringing a candle into her room, she said in reference to the inward Light, which she loved, "Oh how good the Light is! On the day before she died, being

asked whether she felt her heavenly Father's presence—she said she thought he embraced her. She soon after, interceded him to take her to himself soon, if she was prepared.

On the night of her departure, her difficulty of breathing increased so that we could not understand all she said. But she was heard to utter praises to her Maker, and to say, "My sins are forgiven.—Let me go; let me go. Mother will be provided for. May God bless you all. Farewell, until we meet in heaven above." Her distress in breathing was trying for some time, but at length she passed away, as we believe, like an innocent lamb, about half an hour after twelve at night;—no doubt to a mansion of everlasting rest, prepared for the righteous,—the faithful followers of the Lamb of God.

Oh! that many others, might follow the example of those, who through much tribulation, have entered the kingdom,—that their change may be alike glorious. So desireth a friend to all mankind, that they may come to the experimental knowledge of the Truth, and be saved,—come to know God for themselves, and Jesus Christ whom he hath sent, whom to know, is life eternal, E. V.

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*The following is a copy of some writings, found in her trunk after her decease.*

"Dear fathers and mothers in the church, who are near and dear to me at times, may Israel's God be your sure defence,—and preserve you to the end of life. And we that are just entering, as it were, the field of battle, (Oh the need of watchfulness!) we

are beset with enemies on every hand, tempting us to touch the forbidden thing,—causing us to think something of ourselves,—which is enmity to the Truth; for that leads to humility, meekness, and a self-denying life. But let us remember this, “Resist the devil and he will flee from you.”

“Oh! that I may with diligence labour to make my calling and election sure while it is day,—that when the night comes I may have nothing to do, but die. After this state, may I daily aspire! If length of days be my lot, may they be filled up in serving my heavenly Father, to whom I owe my time and the length of my days. Therefore, may he arise for my help, rebuking the devourer, for my sake, that I may run the race that is set before me, with patience.”

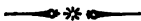
“O Father, make me just what thou wouldst have me to be. Let not thine hand spare, nor thine eye pity, until thou thoroughly refine me from the dross of earth. Yet, O Father, in judgment, remember mercy. O Father of all mercies, whatever else thou pleasest to deprive me of, I pray thee, take not thy holy Spirit from me; if thou hast, in any measure, been pleased to bestow it upon me. But let thy work go on, whatever I suffer,—if it be through the waters of affliction, or the fire of thy word, to purify me from the dross of nature.”

“11th month, 1816. O Father, thou knowest what is best, whether life or death,—sickness, or health. Into thy hand, I desire to commit my all, body and soul. If length of days, thou art pleased to add, Oh! may they be filled to thy honour, the comfort of my dear friends, and my own peace; that



I may live more devoted to thy blessed will. But if thou seest best, my days to shorten, may thou, O Father, forgive my omissions, and neglect of duty, and all my transgressions,—and receive my soul into rest.

MARY VARNEY."



### WILLIAM PENN.

On reading some parts of Hughs' Life of William Penn,—lately published,—the following reflections occurred.

To those who have been experimentally acquainted with the government of that meek, quiet, lamb-like spirit, which says "my kingdom is not of this world," it has sometimes been presented as a subject of difficulty, at least, hard to be fully and satisfactorily understood,—how William Penn, in entire consistency with his profession of this redeeming principle, could enter so far into the affairs of the government, as was necessary for the proprietary and governor of such a province as Pennsylvania. To a dedicated disciple of him who said, "who made me a judge or a divider over you?" the path appears too narrow to walk in, when an attempt is made to support too characters,—to be a servant of Christ, and an active agent of the kingdoms or governments of this world. While the mantle of christian charity is spread over the sincere, well-meant intentions of William Penn, in procuring the province of Pennsylvania, as an asylum for the oppressed, and for the enjoyment of liberty of conscience, the extreme difficulties, perils, and trials, to which he was exposed, and which he suffered, have ex-

cited the deepest sympathy, and at the same time, have almost raised a doubt of the Divine requisition, in the prosecution of the undertaking. There can be no doubt, that at the time he was so deeply involved in this business, his feeling friends and contemporaries, must have shared largely in the exercise of sympathetic brotherly concern for his preservation, direction and support. We have a specimen of this in a letter from Stephen Crisp, which goes to show the care of a brother, and his travail of spirit in relation to the subject we have been contemplating. As being the genuine fruit of christian feeling, in much plainness and simplicity of language,—it is worthy of preservation, and some of the wise remarks of the writer may be applied to subjects of temporal concern, of less magnitude, that are sometimes entered upon by goodly minds, to their embarrassment and hurt, for want of more deep inward attention to the premonitory voice of divine counsel and prudence.

*Letter from Stephen Crisp to William Penn.*

LONDON, 4th of 3rd mo. 1684.

Dearly beloved in the Lord,—

My soul salutes thee in the fellowship of that life, in which is the kingdom we seek, that reigns over death and darkness. And nothing enters this kingdom, but what is born of this life immortal; and that we may be kept in it, to the end of our days, is the humble prayer of thy true and real friend and brother, in this heavenly relation;—in which, thou may feel my integrity in a few words.

Dear William, I have had a great exercise of spirit concerning thee, which none knows but the Lord:

for my spirit hath been much bowed into thy concern, and difficulty of thy present circumstance.— And I have had a sense of the various spirits, and intricate cares, and multiplicity of affairs,—and they of various kinds,—which daily attend thee, enough to drink up thy spirit, and tire thy soul; and which, if it is not kept to the inexhaustible Fountain, may be dried up. And this I must tell thee, which thou also knows, that the highest capacity of natural wit and parts, will not, and can not perform what thou hast to do; viz. to propagate and advance the interest and profit of the government and plantation; and, at the same time, to give the interest of Truth, and testimony of the holy name of God, its preference in all things. For, to make the wilderness sing forth the praise of God, is a skill beyond the wisdom of this world. It is greatly in man's power to make a wilderness into fruitful fields, according to the common course of God's providence, who gives wisdom and strength to be industrious: but then, how He, who is the Creator, may have his due honour and service thereby, is only taught by his Spirit in them who singly wait upon him.

There is a wisdom in government, that hath respect to its own preservation, by setting up what is profitable to it, and suppressing what may be a detriment. And this is the *image* of the true wisdom: but the *substance* is the *birth* that is heavenly, which reigns in the Father's kingdom, till all is subdued, and then gives it up to him, whose it is.

There is a power on earth, that is of God; by which princes declare justice: this is the *image*. And there is a power which is heavenly, in which the Prince of Peace, the Lord of lords, doth reign

in an everlasting kingdom: and this is the *substance*. By this power is the spiritual wickedness in high places brought down. He that is a true delegate in this power, can do great things for God's glory, and shall have his reward,—and shall be a judge of the tribes. And whosoever else pretend to judgment, will seek themselves: beware of them; the times are perilous. All men, pretending to be believers, have not faith in the Lord Jesus. Thou hast a good comprehension of things; wait also to receive a sound judgment of men.

I hope thou wilt bear this my style of writing to thee. My spirit is under great weight, at the writing hereof; and much I have in my heart, because I love thee much.

I cannot write much at present, but to let thee know, I very kindly received thy letter, and was glad to hear from thee, and always shall. And my prayer to God is for thee, and you all; that you may be kept in the Lord's pure and holy way: and above all, for thee, dear William, whose feet are upon a mountain; by which means the eyes of many are upon thee. The Lord furnish thee with wisdom, courage, and a sound judgment. Prefer the Lord's interest, and he will make thy way prosperous.

For my part, I have not been at London, since the last Yearly Meeting, till now. I was last year at the Yearly Meeting at Amsterdam, and then taken with a fit of the stone, which lasted three weeks; and in the winter following, it pleased the Lord to call from me my dear wife. As to my body, I grow very crazy and weakly; can neither ride, nor very well go on foot. A mile is a great journey for me;

but I am in good courage and confidence, concerning the main business I am continued for; namely, the service of my God, and his dear people.

Our country at, and about Colchester, is very quiet. While other's meetings are laid by, for fear, ours is continued by faithfulness, and is exceeding large, and pretty many lately convinced, to my great comfort. Our dear friend Gertruyd continues at my house yet, and is a careful nurse to me. I know her dear love is to thee, and many times have I heard breathing desires go forth of her to the Lord, on thy behalf, from a weighty sense of the concern that is upon thee. She is at Colchester, but intends to come up to the Yearly Meeting.

Well, dear William, I might write long, ere all were written that lives in my heart towards thee; but in *summa*, I love thee well, and salute thee dearly, in that which is unchangeable; in which I remain thy true friend,

STEPHEN CRISP.



### SOME ACCOUNT

*Of Samuel E. Shotwell, late of Rahway, New Jersey, deceased.*

From a child, he was of a mild and pleasant disposition, and the sweetness of his spirit increased with his years. As he grew to the state of manhood, he became a true friend to the afflicted, and was qualified to extend the hand of sympathy to those in distress—for trials of various kinds attended him, such as loss of property, and of professed friends, &c.

He was just and upright in all his dealings amongst men; and when disappointments occurred, he bore them with much humility; trusting in that almighty Arm, which ever supports the faithful; and which he witnessed to be near him, in his trials and difficulties.

His mind had been exercised for some time, under a belief that some more active labours were required at his hands, respecting the discipline of the church; but considering his youth, he had not yielded to these impressions, till the last meeting for discipline which he attended. Feeling the renewing of this concern, he then thought he heard this language spoken in the secret of his soul; "This is thy time, and thy only time." On which, he gave up in obedience to apprehended duty, and spoke a few words to the business before the meeting. He afterwards remarked, with thankfulness, that he never went from a meeting so well satisfied before; and whatever people might say, he enjoyed peace of mind, as the result of obedience.

After his marriage with Sarah Rich, of Bucks county, he was several times visited with sickness, which brought him very low,—several of his family were also afflicted with illness,—all which he bore with much composure and fortitude, as dispensations from the Almighty. His constitution being but slender, his wife was anxious that he might get into some more easy way of business for a livelihood.—But he felt best satisfied to continue at his calling, under an apprehension that there would shortly be a change in the family,—though he saw not in what way it might occur.

In about a week after, being the 12th of the 9th month, 1823, he complained of feeling very much wearied, and retired to his bed. But he soon found himself very poorly with a bilious complaint,—yet was not alarmed. Not long after, he remarked to his wife, that he had heard of a person who died of a few days illness, and on the last day of his life made his will,—then said, “Oh! what a time to have the mind engaged on worldly affairs;” and further said that he had made his will and settled his business whilst in health. He several times expressed the love he felt for the whole human family. At one time, with much composure, he said, “There is nothing between me and the Almighty. If it is his will to take me, I am prepared.” He then, with a pleasant countenance, conversed with his wife on this very solemn event, greatly to the consolation of her tried mind.

During his sickness, he frequently endured much severe pain,—with intervals of ease, in one of which he said to his wife, “It may be, that I shall be spared, to be with thee a little longer.” But this season of hope lasted not long,—his pains returned, and he became willing to have a physician called, saying to his brother, “I am sensible my stay is not long here,—my mind is thus impressed.”

On taking leave of another brother, in the afternoon of the same day, he said to him, “It’s likely this will be a final farewell.” His bodily pain and distress, now became very great, and he said to those present, “you do not know what I suffer.” His wife being affected, even to tears, at his great sufferings, he desired her not to mourn for him,

saying, "My dear, do not shed tears for me. My pain is so great, that I must soon bid adieu to all: I am free from the world. I have no concern about the things of this world."

He then took leave of his wife, in a very affectionate manner, saying, "Farewell, my dear, may the blessing of heaven rest upon thee." Soon after, he was engaged in supplication on her account, beseeching the Almighty to be her support, through every trial and difficulty. He also interceded for those about him, with such power and sweetness, as will not soon be erased from the memory of some who were present.

Taking his infant daughter in his arms, he pressed her to his breast, with much tenderness, and breathing forth the desire of preservation for her, resigned her to the care of his heavenly Father.

First-day night was a trying one; but on second-day morning, he was a little more comfortable, and appeared to sleep sweetly. On awaking, he was somewhat refreshed, and passed several hours in much stillness; during which, the placid serenity of his countenance indicated his peaceful state of mind. In the afternoon, he grew more restless, apparently drawing towards his close,—and in the evening was much oppressed for breath, so that he seemed to be expiring; but reviving a little, he said something about the inward Light, evincing to those about him, that his mind was stayed on God, who had hitherto supported him, and was evidently near, in this trying hour.

His brother coming in, he was asked if he knew him; he said yes, and appeared quite sensible.—Then fixed his eyes, beaming with affection, on the



companion of his life, and said, "My dear,—them lambs,"—meaning his children. After which his breath grew shorter, till about twelve o'clock, when he quietly departed, like one falling asleep,—leaving no doubt that his happy spirit, ascended to the abodes of the blessed, evermore to be at rest. His decease was on the 15th of the 9th month, and on the 17th, his remains were interred in Friends' burying ground at Rahway. Aged upwards of thirty years.

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#### SETTLEMENT OF NEWTON, N. JERSEY.

*Thomas Sharp's account of the first settlement of the township of Newton, in the county of Gloucester, New Jersey.*

Be it remembered. It having wrought upon the minds of some Friends that were in Ireland, and such as formerly came here from England; as a pressure, having lain upon them for some years, which they could not get from under the weight of, until they gave up to leave their friends and relations there, together with a sufficient substance to transport themselves and families into this wilderness part of America, and thereby expose themselves to difficulties, which, if they could have been easy where they were, in all probability, might never have met with. And in order thereunto, sent from Dublin in Ireland, to one Thomas Lurting, a friend of London, commander of a ship, who accordingly came: and they made agreement with him to transport themselves into New Jersey, viz. Mark New-

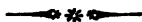
by and family, Thomas Thackery and family, William Bate and family, George Goldsmith an old man, and Thomas Sharp a young man, but no family. And whilst the ship abode in Dublin harbour, providing for the voyage, Thomas Lurting was taken so ill that he could not perform the same, and his mate, John Dagger, undertook it. Upon the 13th of September, in the year 1681, we set sail from the place aforesaid, and through the good providence of God towards us, we arrived at Elsinburgh in the county of Salem, upon the 19th of November following; where we were well entertained at the house of the Thomsons, who came from Ireland about four years before; and who by their industry were arrived to a very good degree of living. From thence we went to Salem, where were several houses vacant, of persons who had left the town to settle in the country; which served to accommodate us for the winter. And having thus settled down there among them, and the winter being moderate, we at Wickaco, among us purchased a boat of the *Swansons*,\* and so went to Burlington to the commissioners, of whom we obtained a warrant to the surveyor general, which then was Daniel Leeds. And after some considerable search to and fro, in that which then was called the Third, or Irish Tenth, we at last pitched upon the place now called *Newton*, which was before the settlement of Philadelphia, and then applied to said surveyor, who came and laid it out for us. And the next spring, being the beginning of the year 1682, we removed from Salem, together with Robert Zane, that had been set-

\* See an account of the Swansons in Watson's *Annals of Philadelphia*.

tled there, who came from Ireland along with the Thompsons before hinted; and having, in an expectation of our coming, only bought a lot in Salem town, upon which he seated himself until our coming; whose proprietary right and ours, being of the same nature, could not take it up in *Fenwicks* Tenth; and so began our settlement. And although we were pretty hard beset, having all our provisions as far as Salem to fetch by water, yet through the mercy and kindness of God, we were preserved in health, and from any extreme difficulties. And immediately amongst us there was a meeting set up, and kept at the house of Mark Newby. And in a short time, it grew and increased; unto which William Cooper and family, that lived at the Point, resorted: and sometimes the meeting was kept at his house, who had been settled some time before. Zeal and fervency of spirit, was in some good degree at that time abounding among Friends; in commemoration of our prosperous success and eminent preservation, both in our crossing the great deep, as also, whereas we were but few at that time, and the Indians many, whereby it put a dread upon our spirits, considering they were a savage people: but the Lord, who hath the hearts of all in his hands, turned *them* so as to be serviceable unto us, and very loving and kind. Which cannot be otherwise accounted but to be the Lord's doings in our favour; which we had cause to praise him for. And that the rising generation may consider that the settlement of this country was directed by an impulse upon the spirits of God's people; not so much for their ease and tranquillity, but rather for the prosperity it should be after;—and that the wilderness being planted

with a good seed, might grow and increase to the satisfaction of the good husbandman. But instead thereof, if for wheat it should bring tares, the end of the husbandman will be frustrated, and *they* themselves will suffer loss. This narration I have thought good, and requisite to leave behind, as having had knowledge of things from the beginning.

THOMAS SHARP.



## LETTERS FROM JAMES MOTT.

*Mamaroneck, 4th mo. 26th, 1795.*

I received thine by Samuel, and find by it, contrary to my wishes, that some of the articles of furniture I objected to, are procured: I also note thy reasons therefor, and wish they had been better founded than on the *custom* of the place,—L.'s education,—and thy not knowing I had any material objection to them.

With respect to the first, *custom*; it will never palliate for wrong things, whether in this, that, or the other place; or having this, that, or the other person's conduct for its support; however pious or religious they may be. Pious people may, by this cruel tyrant, custom, be led into things, which, had they examined the foundation, and not implicitly followed custom, or the multitude, they would have clearly seen, are not consistent with the simplicity and purity of that religion we profess; and which the Author of it taught, by precept and example:

both of which we ought to follow, and not custom. Remember he said, "I am meek, and lowly of heart." He also said, "he that will be my disciple, must first deny himself, take up his daily cross, and follow me." Now, are we complying with the terms? Look at some of those things I mentioned to thee; and many others that might be named, both in furniture and dress, which are now almost universally in use, and turn thy eye to the account recorded of the great example; or look but within, in thy own mind, where, I believe, he still teaches; and then say, whether thou believes them to be consistent with his example, the precepts he taught, and thy profession. If not, how will custom warrant them? or excuse thee in a day, when even the grasshopper will become a burden? It is this time, my beloved R., that I wish thee to look towards. Thou hast been mercifully favoured; one precious visitation after another has been, by the Author of thy existence, in unmerited love, extended to thee; and thy road to peace clearly pointed out. May these favours be no longer put by, lest it should be said of thee, as of one formerly, "let him alone." My mind is frequently engaged on thy account, lest, instead of doing thy day's work in the day-time, the trifling amusements of this transitory world should divert thee from it, and deprive thee of that peace and comfort, joy and satisfaction, which are attendant on a life spent in devotedness to Him who calls for the whole heart. Remember what the Psalmist said, "a day in thy courts is better than a thousand."

May just say, to thy second reason, viz. L.'s ed-

uation. I am willing to make every allowance for education, and other circumstances; and will therefore put her education, and her disposition of condescension, in one scale,—and thy education, and influence with her, in the other, and see if the balance will not be against thee. I believe thou wilt say it will; or I have been wrongly informed of her education and disposition. Therefore, place it not to her, but take it to thyself.

As to thy not knowing that I had any material objections to the use of these things, I could wish they had been omitted on better ground than my disapprobation. I thought thou hadst known my sentiments on this subject, at least so far, as that I believe custom has led mankind into error, in many things now in use; not used, because they are most useful, but because they please a vain mind, in ourselves, and others;—a mind that is not governed by the simplicity of the gospel, and therefore needs subjecting, instead of gratifying. Another objection is, many of these things are costly, and require more labour, or expense of our time and faculties, (which I believe were given us for a far better and more noble purpose) than to be so wholly devoted to support them, and a way of living answerable thereto. I also consider that we are but stewards of the manifold blessings and favours we enjoy, and that we shall have to account for the use we have made of our substance, or what we possess. Therefore, how necessary it is, to make a right application of them; that so, in that awful time, when inquiry may be made how we have employed our time and talents, and what use we have made of those temporal blessings, bestowed upon us,—we may render

an account with joy, as having done to the best of our knowledge.

I do not consider it to be the thing itself, which the evil is in. It is the view and disposition, in which a thing is done, that makes the evil. I believe a person brought up, and educated in the use of some things, may become so habituated thereto, and indifferent respecting them, that he may continue in them, without offending; when another, differently educated, and with different views, goes into the use of the same things, in him they may, and will be wrong. Thus, that great and good man, Thomas a Kempis, who, through the prejudice of education, could comply with the rites and ceremonies, yea, and superstitions too, of the Romish church,—kept a conscience void of offence. Could R. M. do thus, and keep peace with conscience? Nay. Then follow no custom, however sanctioned by any authority, that does not produce peace of mind. This, dear child, is my view, in my communications of this kind to thee; that the inestimable jewel, peace of mind, which is more to be prized than all other considerations, may be thine: therefore pursue it; and it oft, very oft, occurs to my mind, that now is thy time;—venture not upon delay, lest — oh! how shall I express the sensations that clothe my mind for thee, while writing, as well as at many other seasons!

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*New York, 5th mo. 23rd, 1812.*

The probability is, we shall have a very small Yearly Meeting; owing, I conclude, to the alarm,

which the prevailing epidemic\* has occasioned, in various parts of this State. How forcibly it speaks this language to us who are yet spared, "Be ye also ready!" How many the excitements, to awaken the mind of man to attend to his truest interest;—which is neither more nor less than entire resignation to the Divine will, and yielding implicit obedience to known duty. But where this points to something that crosses the natural inclination, or brings our faith and confidence to the test,—how apt we are to shrink, and give back! Indeed, human nature is human nature: the blessed Saviour felt it to be so, when he uttered this language: "If it be possible, let this cup pass from me." But, ah! how instructive the submission that immediately followed, "yet not my will, but thine be done." What an example in a trying moment, is here set us! "Not my will, but thine be done." Precious resignation! What will it not do for us? May you, my endeared J. and L., experience it to be yours through life. Then, whether prosperity shine upon you, or adversity be your lot,—all will be well. It will teach you humility in the first, and contentment in the latter.

I consider this a critical moment of your lives—just, as it were, setting out in life; and how important, that you set out right, and with correct views! and in order for this, how necessary that you bear steadily in mind, the object of life! (which I need not repeat to you) and to accomplish this object, how needful that the secret, yet intelligible whis-

\* A disease, called typhus fever, which was very mortal in divers places,—particularly about Stanford, in Dutchess county, by which Sarah, wife of Henry Hull, and many others, were removed.



perings of the voice that says "this is the way, walk in it," be attended to, on all occasions! We live in an age of trial and temptation; many are the inducements to deviate from perfect rectitude; and not a few of these are to be found among those of our own society. But, my precious children, the solicitude of my heart is, that you may follow the example of none, further than it affords peace and satisfaction to your own minds. Remember the language; "he that will be my disciple, must deny himself, take up his daily cross, and follow me." These were, and still remain to be the terms; and they will be made easy to those who cheerfully submit to them. He that prescribed them, also said, "My yoke is easy, and my burden is light;" and it is precious resignation that makes them so. May you experience it, through all the vicissitudes of life, is my fervent desire for you.

JAMES MOTT.



## OBITUARY NOTICES,

*By Samuel Foulke, of Richland, Bucks County.*

On the 26th of the 3rd month, 1771, departed this life, at his house in Burlington, in the forty-ninth year of his age, that worthy friend, and great and good man, John Smith;—an honourable elder in the Society of Friends, and for many years clerk of the Yearly Meeting; which service he performed to the great satisfaction of Friends, while health permitted.



7th mo. 24th, 1775, died, John Churchman, of Chester county, aged near seventy years. He was one of those elders, whose great abilities and eminent services in the church, rendered him truly worthy of double honour. His change, and removal from earth to the glorious realms of endless bliss, though to himself it be gain unspeakable, will be a loss, long and deeply felt by the Society in these provinces, and especially at our Yearly Meetings.

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8th mo. 30th, 1775, departed this life, William Foulke, of North Wales, in the sixty-seventh year of his age. He was a man greatly esteemed and beloved, by people of all denominations, generally for the affability of his manners, the justice and integrity of his conduct, and his remarkably charitable disposition. In him, the poor and distressed have lost a real sympathising friend and benefactor, and the church a valuable and useful member; in which he had, for many years, stood in the station of an elder, with true reputation. His remains were attended to the grave, by one of the greatest concourses of people, ever known there, on the like occasion.

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In the 10th month, 1775, died, our ancient friend and eminent minister, Sarah Morris of Philadelphia; a woman, endowed with an uncommon natural capacity, and an excellent gift in the ministry.

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John Jones, of Germantown, aged about sixty years, departed this life in the 11th month, 1775. He was a man universally beloved and esteemed, on account of his amiable and benevolent disposition and conduct, as well in a religious as civil capacity.

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12th month, 1775, died, our worthy friend, Isaac Andrews, of Haddonfield, New Jersey; whose clean and exemplary conduct through life, had been agreeable to the sweetness of his ministry.

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1st month, 1776, died of apoplexy, Edward Humphreys, of Haverford, Chester county. He was a man much esteemed for his benevolence and hospitality. Being a self-taught surgeon, attended with great success in his practice, his removal is a public loss.

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3rd month 10th, 1777, departed this life, Joseph White, of the Falls meeting, in Bucks county, an eminent minister of the gospel, who, though he had only a mechanic education, was admirably raised, and endowed with gifts natural and divine; whereby he was qualified to shine with uncommon lustre, in the exercise of that sacred function: having travelled in the service, over this continent, and through Great Britian and Ireland, greatly esteemed by the brethren in general, and by people of all other denominations that knew him.

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3rd mo. 19th, 1777, Thomas Fletcher, of Abington, deceased, in the seventy-second year of his age;—having been a serviceable member of society, both civil and religious. He was generally beloved and esteemed, as appeared by the attendance of a very great number of people, to accompany his remains to the place of burial.

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## FRIENDS' MISCELLANY.

No. 4.]

ELEVENTH MONTH, 1832.

[VOL. III.]

### EPHRAIM TOMLINSON.

*John Hunt's Testimony concerning Ephraim Tomlinson,  
and Reflections on reading his Journal.*

“He is more a prince that rules himself,  
Than he who nations keeps in awe:  
Who yield to that which doth their souls convince,  
Shall never need another law.”

“He that is slow to anger, is better than the  
mighty: and he that ruleth his spirit, than he that  
taketh a city.—Prov. xvi. 32.

How evidently were these sayings verified in the  
life, conduct and deportment, of this innocent, ex-  
emplary old man, of an unblemished character!

“Blessed are the undefiled in the way.” “Mark  
the perfect man, and behold the upright; for the  
end of that man is peace;” which this world can-  
not give, nor take away; a treasure, far transcend-  
ing all the joys and pleasures, riches and treasures,  
this world can afford. “Neither gold nor silver  
shall be weighed for the price thereof.”

16th of the 8th mo. 1824. Next morning, after I  
had been looking over this Journal of our worthy  
friend Ephraim Tomlinson, of Haddonfield month-  
ly meeting, an Elder and Israelite indeed, in whom  
was no guile, these thoughts occurred to my mind:

The simplicity, honesty, and integrity of heart, in which it appears to have been written, afford deep and sweet instruction. I remembered the advice of David to his son Solomon—"And thou, Solomon, my son, know thou the God of thy fathers, and serve him with a perfect heart, and a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off forever."

Whilst I was looking over this ancient Friend's Journal, my mind was divers times turned to think of the difference between him and many now living. The poorness of the writing, and the poorness of the spelling, occasioned me to think how far he was from being a scholar, or grammarian. The humble, self-denying path in which he, and Abel Thomas, and many others (though too few) walked; how very different a path it is from very many high professors of the Christian religion in these days,—even some who set up for great ministers, great writers, and great criticks,—but who may wish at last to die such a death as Ephraim Tomlinson did; although they are so little acquainted with such a humble, self-denying life, in which he spent his days.

This dear friend appears to be like something picked up in the wilderness. I took great notice of him in my very young days. His steady, solid conduct and deportment spoke loudly, and agreed with the few words which he sometimes had to express in religious meetings; of which, it appears he was a constant attender. His sister, that worthy minister, Ann Gaunt, of Egg-harbour, said, "He was an upright old man, notwithstanding he was so crook-

ed." For he went very stooping and bending, with hard labour and old age. Also I remembered the words of David, "The righteous shall flourish like the palm tree. He shall grow like a cedar of Lebanon. Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age. They shall be fat and flourishing." And now, these sayings of David seem to apply to this good old friend, and his brother in the truth, Joseph Gibson, of Woodbury; whose pious, steady examples, have been thought worthy to be preserved, and handed down to after ages.\* "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in its season; his leaf also shall not wither, and whatsoever he doeth, shall prosper."

Thus it appears that those of but one talent, if they rightly improve it, are as acceptable as those who have five, or ten talents. They have the reward of peace, which is durable riches indeed, a treasure, far transcending all the joys and pleasures, riches and treasures, this world can afford.

And now, may I not challenge all the tribe of libertines to come forth, and tell us if they can, whether they ever experienced those heavenly treasures and durable riches, which these worthy friends obtained by walking in the path of true humility, self-denial, and the cross of Christ; by their con-

\* See Collection of Memorials, page 367 and 398.

fessing Christ before men, and following his example, who wore a garment, without a seam; and set an example of humility, moderation, and self-denial; not like the Gentiles whose language was, what shall we eat, and what shall we drink, and wherewithal shall we be clothed. Which is the expressive language of conduct of too many in our days, amongst the professing followers of Christ, who yet deny him before men, by refusing to follow his example in a life of self-denial. And now, ye devotees of pleasures, lightness, folly and vanity, despising wisdom and pleading for liberty, hear what the wise man says; "Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes, but know thou, that for all these things, God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh, for childhood and youth are vanity." We read of fire, called unquenchable fire; and have not many felt it on earth? What is remorse of conscience? "A wounded conscience, who can bear." Oh! the sorrow of heart, and remorse of conscience, very many have brought on themselves, by indulging in the trifling gayeties, and glittering vanities of this transitory world; refusing to comply with this command: "Be ye not conformed to this world, but be ye transformed by the renewing of your mind." It is said, the friendship of the world, and a carnal mind, is enmity against God. Now, you young men and women, who can ride to meeting, galloping on your fine fat horses, or riding in your shining, gaudy carriages, of various sorts, how different is your outward situ-

ation, from those dear, devoted children of the Lord, who had to travel on foot, ten miles to meeting, through the woods. Yet in this way of humility and dedication of heart to the Lord, they were favoured with the renewings of Divine love. Oh! how much their state would be preferable to yours, on your fine horses and gilded carriages, without the Lord's favour.

Now, however people may treat Religion with dangerous trifling indifferency, and loathsome lukewarmness, yet all men, when they come to die, agree that it is best to be religious, and wish to die the death of the righteous, and that their latter end might be like unto theirs. Then this has been the language of many poor careless creatures, "Ten thousands of worlds would I now give, if it was in my power, for peace of mind with the Lord."—Again, said another, "Ten thousands of worlds, one on the back of another, would not tempt me to live in this world, as I have done." But this was not the language at last, of Ephraim Tomlinson, or Joseph Gibson, who from their youth up, walked in the path of humility, moderation, self-denial, and the cross of Christ; free from the spots and stains of this polluted world. So we read, "Blessed are the undefiled in the way." These have to say, there is nothing in their way, at last, and experience, that "the righteous hath hope in his death."

In this Journal of our dear and worthy friend Ephraim Tomlinson, is very poor writing, and very poor spelling. In those days, and since I can remember, there were but few that could read or write well enough, to serve as clerks in our meetings for discipline. And now, but few who cannot



read and write well enough. They used to appoint a man friend to draw women's certificates, but few women could write well enough to do it. Well would it be, if there was a right use made of this improvement in school-learning; and our young generation would set their affections on things above, and not on things on the earth; as we are advised and commanded in scripture. If they would place their desires on the most desirable, deserving Object, and seek to treasure up useful knowledge, they might become useful in their day and generation. But if they place their desires on inferior objects, and choose to spend their time in lightness, folly and vanity, they become mere magazines of trifles and follies; and the great expense, care, and labour of their tender parents in giving them school-learning, are all to little purpose. Direful are the consequences of desires misplaced. Do we not see this verified in many sorrowful instances? But we may see in this old-fashioned, homespun Journal of our esteemed friend Ephraim Tomlinson, that he was often in his youthful days, disposed to retire into the woods, to meditate on, and commune with his Maker, and pray to him for preservation of himself and his fellow creatures. William Penn observes, that Christ set this example to his disciples. He says, he often sought solitary places, on the sea side, in gardens and mountains, to teach them it was good to seek solitude. And do we not read that Isaac went out into the field at evening-tide, to meditate? Learn to love solitude, silence, retirement of mind and meditation. It is a school, wherein many great minds have been formed. No doubt

but this would be a very great cross at first; but No Cross, No Crown.

If our youth would break off from hurtful company, and try solitude, a little practice would accustom them to love retirement; and they would find ten thousand times more satisfaction and peace in solitude and retirement, than they ever have done in walking after things that do not profit. Solitude and religious devotion would become their delight, and their very element; so that they would be ready to say with David, "Thy statutes are my delight. On thee will I wait all the day long." So might we hope to see judges raised up as at the first, and counsellors as at the beginning; and to see such a blessed and happy day as we read of, where it is said, "Mercy and truth are met together: Righteousness and peace, have kissed each other. Truth shall spring out of the earth, and righteousness look down from heaven."

JOHN HUNT.

17th of 8mo. 1824.

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*Extract of a Letter from the same.*

"Now my dear friend, I will inform thee of my views in sending thee this old-fashioned, homespun Journal of this Israelitish elder. I want thy opinion, whether it would not be best, to do a little, at least, to rescue his memory from perpetual oblivion—as some have been concerned to do for Anthony Benezet, Job Scott, Abel Thomas, Job Thomas, that amiable minister, of Wales, and many others,—although so short as half a sheet would contain their Memoirs. I believe they are as precious morsels, to those who are inquiring the way

to Zion, with their faces thitherward. For conduct is more forcible than precept: and what can be more convincing and confirming, than the lives and conduct of those who, being poor and low in the world, have "asked for the old paths," and been favoured to find "the way cast up for the ransomed and redeemed to walk in;"—wherein the way-faring man, though a fool, in this world's account, shall not err.

JOHN HUNT."

8mo. 24th, 1824.

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## JOURNAL

*Of the Life and Experience of Ephraim Tomlinson, of Haddonfield, New Jersey.*

A few of the first leaves of the original Manuscript being lost, his account begins thus:—

A persuasion seized me that my day of visitation was over, and that I had fell from God: but I found the devil to be a liar. This temptation held me for some time; in which I do not know that I was so acquainted with God as to know how to stand my ground in faithfulness to him, against the enemy of my soul. I believed there was a God; but how to overcome my failures, I did not know; and so at length it pleased the Lord to put into my heart to be still, and let him work for me, both to will and to do of his good will, against every thing that I knew really to be evil. Also, my worthy friend, John Estaugh, advised me to this effect, not to believe every thing was evil that came into the view of my mind; but if I felt judgment and reproof from God, then not to join with it; so not to believe

every thing was evil, and I guilty of it, except I felt judgment and reproof from God against it: which advice was of great service to me. I waited upon God in stillness, having no dependance upon self, or what I could do, but let him work obedience in my heart,—so to be still, and let him work for me. Thus I, a poor unworthy creature, came to be acquainted measurably with God, and the way to his kingdom, and victorious over my soul's enemies. I and two of my younger brothers had to go nine or ten miles, or thereabouts, to meetings afoot; which we constantly performed, as near I think as we well could, being of low circumstance in the world, and not accommodated for riding. Now I had to speak to my fellow travellers, young men, to this effect, to come away with me, and serve the Lord. O how my heart has been drawn forth to speak to one of these, my fellow travellers upon the road, walking to meeting. Now I was favoured, as I apprehended, with a gift to speak to my fellow creatures in a private manner.

I was now come to the nineteenth year of my age, or thereabouts, so near as I remember, when I witnessed a being measurably redeemed out of this miserable state, aforementioned, and my feet in good degree, set upon the everlasting Rock, Christ Jesus, the Foundation of his children and people, now and forever. For which favour, let my soul praise the Lord God and the Lamb, who is everlastingly worthy, and no glory to me a poor unworthy and depending creature.

Now I intend to note some of the most remarkable besetments that I met with in my spiritual journey, in order for the encouragement of any poor

Sion-travellers, who have to depend upon nothing but God, through Christ Jesus, the living, eternal Rock of his people and children.

The first and great besetment was to persuade me to believe that there was no God,—which held me for some time, and I was tempted almost to despair: wherein I was made to stand still, and see the salvation of God, through Christ Jesus, the Seed or Gift of God unto men. And in so doing, the Lord was pleased to give me victory over this temptation. Oh! then the love and life of God, which I felt for some time, and my soul was made to praise him who lives forever.

After this not much remarkable for some years. So I travelled on in that measure and gift of grace given me, according to the ability received of God. Now in this time of my travel Sion-ward, I frequently retired into the woods, when I in some measure felt my heart that way drawn, to where I thought was the most private place, not to be heard. In those times, O how my heart has been drawn forth in prayer for myself, my family, relations, and friends, and the children of God, throughout the creation; and for the disobedient, that all whom the day of visitation was yet extended to, might come to be the saved and redeemed of God.

I travelled on for some years, according to the ability received of God, so near as I well could, and not much remarkable occurred that I remember, except that of Marriage. Now the care and fear that was upon me concerning marriage was such, that I durst not marry until I thought I had something of freedom from the Lord; also my worthy friend John Estaugh encouraged me, with signifying he

thought he was somewhat sensible of a freedom that it might be so.

We were married on the 23d of the 4th month, 1725, at Haddonfield, and had our wedding dinner at my worthy and dear friend John Estaugh's house, and a small company of good honest friends with us, and so made a comfortable wedding.

My first wife died the first of the 4th month, 1748; and when I came to think of a second wife, I prayed unto the Lord that if he was pleased to give me a wife, it might be of his own choosing. And soon after, the Lord was pleased to make known unto me, who to apply to, living at a place called Bordentown, about thirty miles from the place I lived at, as I take it. This woman I had never seen to my knowledge, and this was some time before I ever saw her.

This, concerning Marriage, I write for a caution in that weighty affair, in order that those concerned therein may seek unto the Lord for direction.

Now I come to my second marriage, which was on the 17th of the 8th month, 1750, at a meeting held at Bordentown, I think held that day there upon the account of our marriage; which I believe was attended with a degree of the pure love and kindness of God. And so we had a pretty many friends and others home with us, who behaved orderly.

We had settled the case in writing, before marriage, concerning her children, that they might not be wronged out of their father's estate, what was of it their proper right.

From the nineteenth year of my age unto the sixty-fifth, I cannot remember much remarkable in

my spiritual journey, except hardships and difficulties, as to the things of the world, so that I thought I hardly attended meetings so well as I should have done; giving way sometimes to staying at home, and refrained from going to meetings abroad. Which, in looking over my past conduct, although I was mercifully favoured, measurably to stand my ground in the blessed Truth, yet notwithstanding, in looking back, while now I am writing, I thought it looked as if I did not come up so well as I ought to have done; which caused some dwarfishness, as I apprehended in these my latter years. So now I gave all up to the hand of Providence, and laboured in my calling, attending meetings constantly at home, and abroad near hand, when favoured with ability of body: and I thought the world never thrived more with me. Written in the year of our Lord, 1760.

And so, my dear friends, servants and children of God, mind well your standing in the blessed Truth; that the enemy may not prevail, but often examine yourselves how the case stands with you, that so the enemy may not get an advantage of you.

Now I come to the 65th year of my age, wherein I was very closely tried for some time, I thought to the very utmost I was able to bear. In this trial, I was led renewedly to see, that nothing short of the power of God could preserve me in my proper station, in the service of the Truth. In this state, I often breathed unto the Lord, and prayed for deliverance, if there was any thing in me disagreeable to his will, or to this effect, so near as I remember, like the breathing cry of his own seed; and I believe the Lord was graciously pleased to hear, and made

me to stand still, and let him work deliverance for me. Thus through the Lord's assistance, I was favoured with ability to overcome this trial. Unto the Lord be all honour, glory and praise.

Now I come to the 68th year of my age. A long time of exercise followed me, in being beset with reasoning concerning the Spirit, which brought me into great fear lest I should fall. And I thought I could not feel the Lord as I had before; and I could not tell the reason why it was so: but it was at length revealed unto me, that reasoning wounded the Seed of God, and brought death upon my spirit. So then I was willing to wait upon the Lord, in as much stillness as I could, and in fear, lest I should be overcome. In thus waiting, the Lord was pleased again to renew my strength.

In the beginning of the 69th year of my age, or thereabouts, I was tried with scarcity of spiritual bread; which brought a strict examination over me, how I had conducted. In this time, my heart was led to pray and breathe unto the Lord, in the woods, when alone, that if any thing was in me contrary to his will, he would be pleased thoroughly to purge and purify me; and let nothing live in me contrary to his will. This was my case, wherein the Lord was pleased to try me for a long time, as I thought it; and I thought whether he ever would appear to my comfort again.

Now if this should be the case with any to be thus tried, first, strictly examine yourselves, and see if there be not a cause. If not a cause, then I entreat you to wait patiently upon God in stillness, and I doubt not that he will appear in his own time.



At the Yearly Meeting in 1763, the Lord was graciously pleased to favour me with a renewed sense of Divine love, yet extended to me: and also with ability to attend from the beginning to the end. For which favour, my soul praises the Lord God, through Christ, the living, eternal Rock.

After this, I was confined in the woods for about three weeks, in something of a low station of mind; wherein I missed four meetings. In which time, my soul at times breathed to the Lord in prayer for myself and my fellow creatures.

The 19th of the 11th month, 1763, I was at our Quarterly meeting at Salem, which began on seventh day with a meeting of Ministers and Elders. On second day, I believe the Lord was pleased to favour us—as also on first day's meeting for worship. In all these three meetings, I believe he was measurably with us. Unto him be the praise, who is everlastingly worthy.

In the meeting for business was a case came before us about altering the time when it should be held; which I think was managed with brotherly condescension; wherein I had to advise my friends to leave it to the Lord, and let him work.

On second day morning, I was at my dear friend Joshua Thompson's, at Elsinborough, where he and myself, with three friends and my son, had a little time of sitting in silence; in which I had to advise them to wait upon God in stillness, and more words that I cannot remember, in the power and dread of my God. For which favour my soul praises God, who lives forever.

On second day evening, after meeting, I went to my cousin John Steward's, at Alloways Creek,

where I was received in much love, and my love was great unto them. In the morning, before I got up, it came upon me to call the family together, and to have a little time of silent waiting upon God; which was readily given me: wherein I was favoured, I believe, with suitable advice for them. Unto the Lord be the glory forever, who is everlastingly worthy, and nothing to me, a poor, unworthy creature.

On third day, I came from cousin John Steward's to the youths' meeting, which I think was a good meeting; and the love of God was in a good degree with us. Our friend Mercy Redman, was powerfully drawn forth in testimony and prayer. Unto the Lord be the glory.

From this meeting I came to my brother-in-law's and staid that night, and from thence to Joshua Lord's, where I was kindly received by his wife, he not being at home. I had it on my mind to speak to her, so I desired that we might have a little time to sit down, to wait upon God, and may be, I might have more advice for her than I then did see, or to this effect. So we sat down and waited upon God, and my mouth was soon opened by way of advice. First to be still in waiting upon God. Secondly, concerning the way to the kingdom. Thirdly, concerning probation and trials in the course of this life.

From Joshua Lord's, I came to Woodbury Creek youths' meeting, where I think we had a good meeting,—several living testimonies were borne, and I had to advise this meeting to wait upon God, in stillness. After this meeting was over I came home, having the reward of peace: for which favour let my soul forever praise thee, O my God.

Now my heart was much drawn forth in prayer for myself, my friends and fellow creatures, the world over, in my solitary moments in the woods.

In the first month, 1764, I went to Stonybrook. In this journey, I called at Mount Holly, and was favoured with some words of advice to my son-in-law and daughter; which I spoke in great fear and dread. From thence to my brother-in-law John Boucher's; I felt great peace and satisfaction in the discharge of the little I had to say to them. From thence, on first day, to a meeting at Old Springfield, in which the spring of goodness felt low. On fifth day following, I was at a meeting at Crosswicks, which was their monthly meeting, wherein I believe goodness was measurably with us; and affairs were managed with brotherly condescension. I lodged at my son-in-law John Gardiner's; when I waked out of my sleep, I felt an uncommon besetment of unbelief; which I thought was the beginning of what would follow in this journey. From John Gardiner's I went to Stonybrook; and as I drew near to the end of my journey, I felt more of this besetment of unbelief; which I took to be something of the state of the people there. After I got there, I was at one meeting on a first day of the week, with a few friends; wherein I believe the Lord a little favoured us. But Oh! the death and unbelief which I felt; insomuch that I was baptized even almost to death among those people, my faith almost gone, and ready to fail me. But the Lord helped me in this trial; for which favour, let my soul forever praise him.

The 28th of the 2d month, 1764. I have not much remarkable, beside my heart being drawn forth in

prayers unto the Lord, for myself, my friends and fellow creatures, when alone in my retired moments in the woods.

On the 23d of this month, I was at our youths' meeting, wherein I was much baptized into a sense of a libertine spirit which I felt.

I have been, at times, beset with reasonings concerning God and Christ, to make me believe they were two; but this morning, it opened in me, that Christ was a measure of God's spirit; and that he was before Abraham was; and, as I take it, it was the word of God, as Christ said, "before Abraham was, I am." Praises be given to the Lord God and the Lamb forever. And so I did see that God and Christ was but the one Spirit; and I had to see that Christ was the gift of God, which we ought to apply to; also, was the Word of God, as I take it. And to this word or gift of God, I entreat every soul to look, and wait upon God in stillness, and let him work for you, and go before you; and I doubt not you will have the victory over your souls enemies; and so come gradually to praise the Lord in the land of the living God.

On the 24th of the 3d month, 1764, I was at our Spring meeting, at Philadelphia; and was at three meetings of Ministers and Elders; wherein I believe that the love and goodness of God was measurably felt. I also was at six meetings for the worship of God, in which, according to my sense, the love of God was measurably felt. Unto the Lord be the glory and praise.

Now on the first of the 4th month, 1764, I was taken with an ague fit, so to a pain in my side, and sick; wherein I thought I should die, and was free-

ly given up to die, if it might please the Lord to take me unto himself. But as I recovered of my bodily illness, through the merciful hand of God, it pleased the Lord to suffer me to be tried with probation and temptation, and deep sorrow and affliction; insomuch that I could hardly perform my outward business. And doubting whether I had not done something that was not right in the sight of the Lord; and reasoning and death, and fears, that I should be overcome by this merciless enemy, who seemed to me like unto a roaring lion, and at some times, beset me, so that I seemed ready to fall. And I had a feeling like as if two spirits were in me, the one labouring to stand for Truth and the cause of God, and the other, to give way unto the enemy. And as often as I could get opportunity, I went and prayed to the Lord according to the ability he was pleased to give me. And the Lord seemed a little to relieve me, after I had been breathing to him according to the ability I had; and so I was exercised night and day. Also it seemed like as if it was said in me as I prayed, that my prayer was abomination unto the Lord. Which I took to be the voice of the enemy; and so went on breathing to the Lord as my spirit seemed to be drawn. The Lord also withheld his goodness from me, as to spiritual food, except a feeling of a little ease, and a little strength, sometimes. Thus I was tried almost to despair.

Now in the fifth month, 1764, it pleased the Lord to relieve me out of this great distress. Glory endless be unto him.

I was at our Quarterly meeting at Salem, which began on seventh day, was also at Pilesgrove; in all

five meetings. I believe the love of God was amongst us, and many testimonies.

The 5th of the 6th month, 1764. Now I come to the Yearly Meeting at Little Egg-harbour. At this meeting we were favoured with the company of our worthy friend Elizabeth Shipley. Several living testimonies were borne. I had some hard work, but I think, was favoured in some measure. Unto the Lord be the glory.

The 15th of the 7th month. Not much remarkable, beside some strong besetments with the enemy of my soul; and my prayers to the Lord for myself, my friends, and fellow creatures; and the Lord was graciously pleased to favour me at times.

Now I was at meeting at Solomon Lippincott's, a hard meeting to me. I was also at a meeting at Pilesgrove, which was a comfortable meeting to me, and I believe to some others. Unto the Lord be the glory forever.

On the 26th of the 8th month, I was at a little meeting at Old Springfield, it felt hard and dry. On the 27th, at the Quarterly meeting at Burlington, which was, I think, pretty well. At the youths' meeting on the 28th. At the meeting of worship, and their business, I think the Lord was pleased to favour us with a measure of his pure goodness, and several living testimonies were borne. On the 29th, at a week-day meeting at Mount Holly, wherein I think we were favoured. On the 30th at a week-day meeting at Evesham. I think it felt something hardish to me. On the 2d of the 9th month, 1764, I had a few words unto the young people, and so went home in peace from Haddonfield. Unto the Lord be the glory.

On the 20th, was at Select meeting at Haddonfield, a good meeting. On the 21st, at our Quarterly meeting there; something hard. On the 24th, at Philadelphia Select meeting, I felt the love of God in a large measure extended to us. Blessed be the Lord. Now as to the several meetings of worship, I believe we were measurably favoured at times, with a degree of the pure love of God. On the 25th, at Select meeting, pretty well, until one friend stood up, and hurt the meeting, by speaking too much, as I thought, out of the life and power of Truth. In one of the meetings of business, I had to advise my friends to keep to the spirit and bond of peace. I think the affairs of the church were managed in a good degree of brotherly condescension; wherein the Lord was measurably with us. To him be the glory.

The 6th of the 11th month, I walked into the woods, to pray unto the Lord, if he would give me ability; and the Lord was wonderfully pleased to favour me, in a remarkable manner, wherein I had to pray for myself, and the children of God; also for the disobedient that they might come to be the saved and redeemed of God; and that in the end we might arrive at peace with him. For which favour my soul praised God.

The 6th of the 11th month, 1764. Now my dear children, I entreat you, wait upon God in stillness. Let him work for you, both to will and to do; and if you want obedience, let him work obedience in you, then, I doubt not, you will have the victory. In the most difficult times of probation, stand still and see the salvation of God.

11th mo. 19th, was at Salem Quarterly meeting; a

pretty open meeting, and some testimonies borne to good satisfaction, I believe; and the affairs of the church, managed in brotherly condescension. On the 22nd, I was at the marriage of Ebenezer Hopkins; where I think the love and goodness of God was with us; to him be the praise. The 25th, a pretty open meeting, at Mansfield; where I had a few words to the people. On the 26th, I was at the Quarterly meeting at Crosswicks, a hard meeting; some testimonies were borne, and the affairs of the church managed in brotherly condescension. The 27th, at their youths' meeting,—something open, and several living testimonies borne.

The 12th of the first month, 1765, in the morning as I lay in bed, it was opened in me, that Christ was the gift of God, the Light of the world, which shined in people's hearts, and so carried on his work; like as the sun upon the green grass, and things of the earth, causeth them to grow. How I have been beset, concerning God and Christ, to divide and make two of them, which now I witness to be but the one, eternal Spirit: for which let my soul forever praise the Lord.

On the 15th of the second month, 1765, my heart was drawn to walk into the woods, to pray unto the Lord; and I was very much drawn forth in prayer for myself, and my brethren and sisters, that we might be preserved in pure and dear love one to another, in the heavenly work of our God; also for the transgressors, that they might be ~~the~~ saved and redeemed of God. Glory unto the Lord God and the Lamb, who lives forever.

Now my heart rejoiced in a feeling of the love of God to rest upon me, for some time.



On the 24th, I was at a meeting at Woodbury Creek; a good meeting, and some testimonies borne.

26th of the 2nd month, 1765. To all you children of my heavenly Father, I entreat you, watch diligently to the light or gift of God in yourselves; that so the enemy of your souls may not get an advantage against you, my dear brethren and sisters in the heavenly fellowship. And if it should be any of your lots to meet with probation and temptation, and tossing, like as wave after wave, let not your hearts be discouraged—wait upon God in stillness, and let him work for you, and go before you. And if you seem as if you cant obey, be still and let him work obedience in you. If you thus wait upon God in stillness, I doubt not but you will have the victory over your souls enemies, and have to praise the Lord in the land of the living God.

On the 3rd of the 3rd month, I was at a meeting at Solomon Lippincott's, and was favoured with a pretty good meeting, although silent. On the 17th, at Mount Holly, a pretty good meeting, and some testimonies borne, I believe to good satisfaction.

The 24th of the month, and first of the week, began our Half-years' meeting at Philadelphia. In the morning, a good meeting, and several living testimonies borne. In the afternoon, a hard meeting, attended with some drowsiness. Our friend John Hunt spoke in testimony in the morning, I think very livingly, and the meeting ended in prayer.

On the 16th of the 6th month, I was at a meeting by Solomon Lippincott's, which was but indifferent to me, though I had a few words to the people. My well esteemed friend, Isaac Andrews, spake in tes-

timony, I think very livingly, and to good satisfaction, and the meeting ended in prayer.

The 7th of the 7th month, being the first of the week, I was at a meeting at Evesham. Oh! the love and goodness of God which I felt this day among us, and which revived my spirit. Several living testimonies, I think, were delivered. Glory endless to the Lord God and the Lamb, who lives forever.

On the 6th of the 8th month, my heart was remarkably drawn forth in the woods in prayer.

The 25th of the 8th month, and first of the week, I was at a meeting at Pilesgrave, which was to me but indifferent; the Seed of God seemed oppressed.

The 1st of the 9th month, I was at meeting at Woodbury Creek. I think I felt in some measure, the loving kindness of God with us. Unto the Lord be the glory forever.

On the 9th of the 9th month, I was at the burial of Samuel Clements at Haddonfield. A great company, and some living testimonies borne. I think the loving kindness of God was with us. The 23rd of the 9th month, began our Yearly Meeting at Philadelphia. I was at five Select meetings, and as many meetings for worship, in which, I believe, the love and goodness of God was measurably with us. Six meetings were held concerning the affairs of the church, which I think were carried on in brotherly condescension; set aside some opposition by two men. Some testimonies were borne, and the meeting ended in prayer. This meeting adjourns unto the usual time, next year, if God permit.

On the 3rd of the 11th month, I was at a meeting at Crosswicks, with a variety of people,—a hard

meeting. In the evening, I walked to Benjamin Field's to visit them, having a drawing of love in my heart toward them; I was kindly received, and thought almost as soon as I sat down, that I felt the love and goodness of God with them; and I had to speak to them in love and good will, by way of encouragement. We had a comfortable time, and I rested in great peace of mind that night.

On the 6th, I was at a little week-day meeting at Stonybrook, in which I was somewhat favoured. First of the week, and 10th of the month, I was at a meeting at Mount Holly, in which, I think it pleased the Lord in some measure to favour us. Glory unto God through Christ, the living, eternal Rock of his people.

On seventh-day, the 16th of the 11th month, began our Quarterly meeting at Salem. The Select meeting was a good meeting. The loving kindness of God seemed to be with us; and some testimonies were borne. On first-day, a good meeting, in which William Reckitt bore testimony livingly. Then meeting of business on the affairs of the church was carried on, in brotherly condescension. Unto the Lord be the glory who is everlastingly worthy. On third-day, youths' meeting; the Lord's power over all. One testimony livingly borne by our worthy friend William Reckitt, of Great Britain, and the meeting ended in prayer. Glory endless be to the Lord God and the Lamb.

On first-day, at Woodbury Creek meeting, which felt but an indifferent meeting to me. Our friend William Reckitt bore testimony livingly, and concluded in prayer.

The 2d of 12th month, and first of the week, I

was at a little meeting at Solomon Lippincott's, in which I was favoured; unto the Lord be the praise.

On the 19th, being first of the week, as I lay in bed in the morning, it was plainly opened to my understanding, in a clear light, that Christ, the word of God, was the power and wisdom of God, and Saviour of the world; and that the world was made by him; and that Christ was the light of the world. For which favour my soul praises him.

Sixth of the 3rd month, 1766, it was opened in me that Christ was a measure of God's spirit—the seed of God, who also is the power and wisdom of God. So what is commonly called Christ, in reading, I take to be a measure of the spirit of God, the seed, and word of God, which is the gift of God; which I entreat every soul of us may look unto; for therein is our safety.

The 8th, I was at Mount Holly meeting; a pretty good meeting it felt to me, and some living testimonies borne. To the Lord be the praise. I was also at a meeting at Evesham, which felt but indifferent to me, as if there were different states among the people. Our friend Isaac Andrews was with me, and he was favoured with a living testimony, and the meeting ended with prayer. Unto the Lord be the praise, who lives forever.

The 22d of 3rd month, began our Half-year's meeting at Philadelphia. I believe the Lord was measurably with us; to him be the praise. On third day the 25th, I staid to Friends' week-day meeting. Our friend John Griffith, from England, I think bore a living testimony. I then came home in great peace of mind.

The 20th of 4th month, 1766, I was at Evesham,

a shut up meeting, and in some measure a poor one, the pure spring of divine life was low.

Now, my dear friends, servants, and children of God, beware of fleshly reasonings, and consultings with flesh and blood; but keep to Christ the word, and sword of the spirit of God: for God has given a measure of his own spirit unto all of us, universally, to profit with, during the day of our visitation.

And now, my dear friends, servants, and children of God, wait upon God in stillness, I entreat you; for in silent waiting the Lord is to be found, or felt, in a degree of his pure love; and keep close to your own gifts, as you have learned of God through Christ, the power and wisdom of God. And I entreat you, keep to your first learning of God through Christ, the living, eternal Rock of his people and children.

On seventh day, the 17th of 5th month, began our Spring-meeting at Salem. In the select meeting some living testimonies were borne. On first day, a very full meeting; it was in some measure comfortable, though part of it was hard to me; I thought it felt as if the fire of God burned against something of evil among the people. Some living testimonies were delivered in the afternoon meeting. Now I come to the last of those meetings, which was an evening meeting. Oh! the love and goodness of God that I felt among us. This meeting ended with prayer.

On second day, a very thronged meeting, concerning the affairs of the church, and some hard service, though it seemed to be carried on in brotherly condescension.

On third day, select meeting, and meeting for wor-

ship, several living testimonies borne, and I think the Lord was remarkably with us—also we had a little sitting in the evening at my friend Joshua Thomson's, a good meeting.

On fourth day I was at Pilesgrove, a good meeting to me, and I think it felt as if the Lord's power was over all; unto him be the praise. Our friend Mordecai Yarnall spoke in testimony in a living powerful manner. This meeting ended with prayer and praises to the Lord God and the Lamb immaculate.

On the 1st of the 6th month, 1766, I was at Little Egg-harbour Yearly Meeting. Was at four meetings, the first hardish to me—several living testimonies. Our friends Mordecai Yarnall and Susanna Lightfoot, were with us. In the last of these meetings, it seemed to me as if I felt the Lord's power over all; to him be the praise.

The 27th of 9th month, began our Yearly Meeting at Philadelphia, and so continued by adjournments to the 3rd of 10th month, in the evening. In this time I was at nineteen meetings. Oh! the love and goodness of God which I felt, through Christ, the dear Son of God. Yet notwithstanding, at some of these meetings, I had hardish service. The business of this Yearly Meeting was carried on in a great deal of brotherly condescension, and ended well. Unto the Lord God and the Lamb, be the glory forever.

The 5th of 10th month, I was at a meeting at Evesham, which I think was a pretty good meeting. 21st at Pilesgrove, a hard, shut up meeting to me.

On the 30th of 11th month, I was at meeting at Stonybrook, a very hard meeting to me. On second day, at Crosswicks, the love and goodness of God

seemed to be with us. To the Lord be the glory and praise.

On fifth day, I was at a little week-day meeting at Jultytown, and it seemed a pretty good meeting to me.

The 30th of 12th month, in the morning, as I was thinking upon the Lord, it renewedly opened in my view, that Christ was the word, power, and gift of the spirit of God. For which favour my soul praises God, who lives forever.

The 7th of 3rd month, 1767, it was opened to me, that Christ was the seed and word of God, and is what I ought to apply to. And now, if any have a mind to be wise in the way that leads to the kingdom of heaven, learn of Christ's spirit, the living, eternal rock, the eternal spirit of God; and let him work for you against every thing that you know to be evil; and if ye want an obedient heart, let him work obedience in you, both to will, and to do; and so out of self-strivings, and reasonings, and consultations with flesh and blood, to wait upon God in stillness: for therein the Lord is to be found, or felt. And if any should be so beset, that you can see no way to escape, but that the enemy will overcome you,—stand still, and see the salvation of God. And if ye thus wait upon God in stillness, I doubt not but you will have victory over your souls enemies, and so gradually grow from one degree of grace unto another. If ye continue watchful, and in a frame of mind depending upon God; then I doubt not but the Lord will be with you: also, walk in the light, as children of the day of God.

On the 21st of 3rd month, began our Spring meeting at Philadelphia. In this time I was at seven

meetings, and also at their week-day meeting. Oh! the love of God which I felt in some of those meetings; I thought the Lord's power seemed over all; and I believe he was pleased measurably to be with us. Unto him be the praise, who is worthy forever.

In those meetings, we were favoured with the company of our friend Thomas Gawthrop, from England, and other good friends, who appeared in living testimonies amongst us. For which favour, now in my poor, declining age, let my soul praise the Lord God and the Lamb, who lives forever; who hath yet favoured me with ability to attend those meetings. And now, glorious God, and holy Father, through thy dear son, the Lamb, if it may please thee, let my soul forever praise thee, and glorify thee, who is everlastingly worthy, saith my soul.

The 16th of the 5th month, began our Spring meeting at Salem, where I was at eight meetings; and I believe the love and goodness of God, was in some measure with us; though drowsiness beset some. The affairs of the church were carried on, I think, in brotherly condescension; and several living testimonies were borne. Our friends, Daniel Stanton and Sarah Morris, were with us.

Now it hath pleased the Lord to lead me through many afflictions in the course of my life. I have had reasonings concerning God and Christ, in order to make me believe they were two, and to divide my faith; but God and Christ cannot be divided. They are the one, eternal Spirit. And now my mind is measurably settled upon Christ Jesus, the gift, and seed of God, which is one—the living, eternal Rock



of his children and people. For which favour my soul praises him.

If any have learned at the school of Christ, so as to know the gift of God, let them keep to it, for therein is our safety.

The 28th of the 5th month, I went to the youths' meeting at Woodbury Creek, and from thence to my friend John Hopkins's, where I was kindly received; and the Lord was graciously pleased to favour me with some words, concerning God and Christ, to be but the one eternal Spirit, and not divided; I also directed them to the gift of God in themselves, if they were acquainted with it, and that it would be their safety. And so, feeling my spirit clear, I returned home, with praise and thankfulness to the Lord God of my life.

The 1st of the 6th month, 1767, being first of the week, began our Yearly Meeting at Little Egg-harbour; where I was at three meetings. I believe the Lord was with us in some measure, and it felt as if his power was over all for a season; but at length, I felt a deadness, though it ended well. Our esteemed friend Joseph White was with us, who was powerfully favoured in the ministry. Unto the Lord be the praise.

On the 26th, I was at a meeting at Evesham. The spring of immortal life to me felt low.

Now through many and various exercises of many kinds, it hath pleased the Lord to lead me; through which, I did measurably see in the light, my name written in the Lamb's book of life; and now I witness my mind settled in a good degree, upon Christ Jesus, the seed and word of God, the living eternal Rock of his children and people. For which favour,

my soul praises the Lord God of my life, the one living, eternal spirit, and breathes to him, that I may be preserved unto the end of my time here; that so, if it please the Lord, I may arrive safe, to dwell in peace with him, when time here to me shall be no more.

Now, my dear friends engaged in the ministry, a concern seized my mind, which I could not easily get over, without leaving something of a caution, in dear and tender love unto you. I entreat you, be careful that you do not burden the pure seed of God; but if possible, drop or conclude your testimonies in the deep, if ye can be clear.

Now it has come renewedly in my mind, to invite people to come and learn of Christ within them, a measure of the spirit of God, which is given to every man and woman to profit withal during the day of their visitation, and this is the gift of God.

The 3rd of the 8th month, I was at a meeting at Woodbury Creek. It felt to me a good meeting.

The 30th of the 8th month, and first of the week, I was at meeting at Greenwich, Cohansey, which felt pretty well in the beginning, but toward the end something of drowsiness.

On the 8th and 9th days of the 9th month, it was opened in me, that all things, by the power and gift of God were upheld, and that Christ Jésus, the seed, was the gift of God; which I did see in the pure light of Christ Jesus; for which favour my soul praises the Lord God and the Lamb who lives for ever.

The 26th of the 9th month, 1767, began our Yearly Meeting at Philadelphia; during which, I was at twenty-one sittings; two of those were at-

tended with some drowsiness and hard to me, the rest of them, I think, were measurably favoured. Some living testimonies were borne, and the affairs of the church, I think, carried on in brotherly condescension. Unto the Lord be the glory and praise, who lives forever.

The 2d of the 10th month. My dear friends, brethren and sisters in the heavenly life, if we have learned to know the gift of God in ourselves, let us keep to it, out of all reasonings, and consultings with flesh and blood; for therein is our safety; for that is the first and the last.

On the 8th of the 10th month, I was at a meeting at Evesham, along with my sister Ann Gaunt. The pure spring of divine goodness felt low to me. My dear sister was powerfully led in the ministry; her brother Thomas Ridgway was with her. From Evesham, we rode to Haddonfield, and came to Thomas Redman's, and while we were sitting together there, I was favoured with a few words to deliver. Lodged at Mercy Redman's, and next day, was at our monthly meeting, in which we had the company of my dear sister Ann Gaunt, who, I think, appeared powerfully in the ministry. The pure life, to me felt low in this meeting.

The 5th of the 11th month, I was at a monthly meeting at Crosswicks; a good meeting to me, wherein I felt the loving kindness of God. To him be the praise who is ever worthy.

On the 14th, began our Half-year's meeting at Salem; I was at four meetings, and the Lord was in some measure with us; some testimonies were borne, and the affairs of the church carried on in much brotherly condescension.

The 31st of the 12th month, I was at a meeting at Solomon Lippincott's, and it felt to me a pretty good meeting.

Now my dear children, first seek the kingdom of heaven, and the righteousness thereof, and I doubt not but all other things necessary will be added unto you. And in order thereunto, apply unto Christ Jesus, the seed and word of God, which, as I take it, is the gift of God in our hearts, the living, eternal Rock of his children and people; and in order to be acquainted with him, let him work for you, against every appearance of evil, and let him work obedience in you, both to will, and to do of his will; for it is his own work that brings you into favour with him. And if divers temptations and stratagems of the adversary should beset you, look not at them, neither be discouraged; but let patience have its perfect work.

The 26th of the 3rd month, 1768, began our Spring meeting at Philadelphia. I was at three select meetings, and three meetings for worship, and one on third day; I believe the Lord was measurably with us, and some living testimonies borne. Unto the Lord God and the Lamb, be the glory forever.

On the 4th of the 4th month, I was at a select meeting at Evesham, where I had a few words unto the people.

The 14th of the 5th month, began our Yearly or Half-year's meeting at Salem. The Lord was graciously pleased to favour me to attend all the sittings. O the loving kindness of God which I felt at the first meeting! afterward something hard to me, especially the last, which was, I believe, in some measure attended with drowsiness. Our worthy

friend Joseph White, and another friend from Pennsylvania were with us, and some living testimonies borne. And now, dearest Father, let my soul, if it may please thee, through thy dear Son the Lamb, forever praise thee. On fourth day a pretty good meeting at Pilesgrove.

The 5th of the 6th month, 1768, I was at our Yearly Meeting at Little Egg-harbour—I think in some of the meetings, the seed of God was much oppressed: I was also at their monthly meeting on fifth day,—a small meeting; it felt to me as if the Seed was under oppression. And now, dearest Father, through thy dear Son, the Lamb, for thy many mercies, let my soul forever praise thee. Dearest Father, my soul cries to thee, through thy Son, the Lamb, that if it may please thee, thy work may be carried on.

The 26th of the 6th month, I was at a meeting at Evesham, which was but an indifferent season to me. Towards the last I felt something of drowsiness, and the pure spring of divine life seemed low.

The 8th of the 7th month, it was renewedly opened in me, as I took it, that God and Christ was but one spirit, as Christ was God's spirit in man; and so I did see plainly that I should keep to the gift of God, and that therein was my safety.

And so now, I entreat every soul, with my own that we who are acquainted with the gift of God in ourselves, may keep to it, out of all consulting with flesh and blood, and reasonings; and wait upon God in stillness, and let him work for us, and go before us, let our name to religion be what it will. And now, dearest Father, my soul, through Christ, praises thee who lives forever.

About the latter end of the 7th month, I felt a renewed concern to write, notwithstanding I have written so much concerning the Spirit. I believe Christ had a spirit in that body prepared of the Father to do his will in,—because in Luke 23rd, verse 46, it is said, “when Jesus had cried with a loud voice, he said, Father, into thy hands, I commend my spirit.”

Now my dear friends, servants, and children of God, I entreat we may keep close to our several gifts, and wait upon God in stillness, out of all fleshly reasonings, and consultings with flesh and blood, for therein is our safety. I say, let us keep to Christ, the word, the living, eternal Rock.

The 8th month 14th, I was at a little meeting at Solomon Lippincott's. I think it felt pretty well to me, and I had a few words to the people, and was favoured with great peace of mind that evening. Unto the Lord be the glory, who lives forever.

The 17th of the 9th month, in the morning, I saw that Christ, the word of God, was the gift of God, and was a measure of the spirit of God, and it was renewedly opened in my mind at this time to be so. For which favour, let my soul forever praise thee, O my God.

The 24th began our Yearly Meeting in Philadelphia. Select meeting was a good meeting to me. I thought if I had no more reward, I might be satisfied. Oh! the love and kindness of God, which I felt. The following meetings for worship that I was at throughout this meeting, I think were pretty well in the main. And now, dearest Father, if it may please thee, let my soul praise thee, through thy

Son, the Lamb, who art worthy forever, saith my soul.

A renewed concern came upon me to write. And now, my dear friends, servants, and children of God, I entreat you with my own soul, keep to the word of God, which is the gift of God in yourselves, and wait upon God in stillness, I entreat you, and let him work obedience in you, both to will and to do; and then, I doubt not but you will have the victory over your souls enemies, and come to praise the Lord in the land of the living God.

The 16th of the 10th month, I was at meeting at Solomon Lippincott's; a poor meeting it felt to me.

The 23d of the 10th month, I went to visit my friends, John Mickle and his wife; where the Lord was pleased to favour me with a few words; and I came home in great peace of mind. Unto God, through Christ, be the glory forever.

The 18th of the 11th month, began our Quarterly meeting at Salem. According to my sense of the several meetings, I believe the Lord was measurably with us; and some living testimonies were borne.

On first day evening, I, with some friends, had a little time of sitting together at my friend Joshua Thomson's, and a friend had some words unto us; then I had also to speak to my friends, concerning the happy state of knowing ourselves to be the saved and redeemed of God; and to know him to be our Saviour and Redeemer; also, concerning probation, and how to withstand the adversary, by standing still, and thus see the salvation of God. Unto God, through Christ, be the glory forever, saith my soul.

The 6th of the 12th month. Now it was renewedly opened to me, that Christ the light, and Christ

the Word, was but one; and that the gift of God to us, was a measure of the same spirit. As Christ had all power given to him, so we have a measure of the same spirit given to us, which is the gift of God. And to this gift, I entreat every soul to look, with my own. For which favour my soul praises God with Christ, the one living, eternal Spirit and Rock of his children and people.

On the 6th of 1st month, 1769, I was at Woodbury Creek week-day meeting, wherein I was favoured with a pretty good meeting. My worthy friend, Isaac Andrews, was with me. After meeting, I visited several of my friends, and had a comfortable time with them.

The 11th of the 1st month, I went with my dear friend Isaac Andrews to Little Egg-harbour, and on the 12th we were at their monthly meeting, in which I had a few words to the people. On sixth-day we went to the widow Osborne's, and stayed that night, and I believe were kindly received. At Barnegat on seventh-day, we went to a little meeting about a mile off, as I take it; wherein I thought I was baptised into a feeling sense of the state of the meeting. My friend Isaac Andrews was powerfully led in the ministry, in a deep manner, I believe much to the state of the people.

On first-day we were at a meeting at Little Egg-harbour, I believe to good satisfaction. My friend Isaac Andrews was powerfully drawn forth in testimony. I had also a little sitting with the young people of the family, finding it laid upon me, as I apprehended, and having consent so to do. In which sitting, it pleased the Lord powerfully to favour me with words. Unto the Lord God and the Lamb, be



the glory forever. Oh! the peace and satisfaction of mind which I felt. On second-day, I went to visit my relations, and on third-day we set off home-wards.

On first-day, the 13th of the 2nd month, I was at a meeting at Greenwich-town, at Cohansey, where I had a pretty good time, and some words to the people; also a few words in a family in conversation,—and was favoured with great satisfaction of mind. Unto the Lord be the glory forever.

The 26th, I was at Woodbury Creek meeting, wherein I felt goodness measurably with us.

On the 15th of the 3rd month, I was at my daughter, Margery Gardiner's, and on the 16th came home. My wife and daughter in a poor low state, having both had the pleurisy disorder, and my daughter having lost her husband, James Gardiner. This morning, before I left them, I was moved to pray. Unto this I yielded obedience, and was drawn forth in a very powerful manner with them. The Lord's power was mightily with me. For which favour, let my soul forever praise God with Christ, the living, eternal Rock of his children and people.

The 19th of the 3rd month, I was at a little meeting at Solomon Lippincott's, a hard meeting to me. The 25th, I was at Select meeting at Philadelphia Quarterly meeting—Also attended four meetings for worship, which were pretty good meetings in the main, except one or two beset with drowsiness. On second-day evening, we had a good meeting,—being select. It seemed to me as if the Lord's uniting love was with us. The ministry, in the main, I think pretty well, except one which affected my mind, with speaking too long, as I took it.

On the 29th of the 3rd month, I, with my friends Sarah Hopkins, Ruth Clements, Josiah Albertson, Joshua Evans, (and some of the time, Sarah Griscom) visited all the families, I think, as we could have meetings within ten days. In this time of visiting families, I believe, we at times, were favoured with a sufficient reward. Unto God, through Christ, the living, eternal Rock of his poor depending children, be the glory forever, saith my soul.

On the 16th of 4th month, I was at a little meeting at Solomon Lippincott's, I think a pretty good meeting to me. My dear friend Sarah Hopkins also was there, and spoke in the ministry, I believe to good satisfaction.

The 20th of 5th month, began our Spring meeting at Salem. Select meeting, and two meetings on first-day; second-day morning, select meeting, and Quarterly meeting concerning the affairs of the church; third-day morning, select meeting, and one meeting of worship. Now as to these several meetings, I believe the Lord was in some measure with us, and some living testimonies were borne. We also had the company of our worthy friend Samuel Nottingham from England. Now, as to me, I think this has been a time of the greatest baptism I ever met with abroad. At this Quarterly meeting it was thought that three hundred people were obliged to be out of doors, for want of room. The 24th, at Pilesgrove youths' meeting, where many people attended. It was, I believe, a pretty good meeting, and some lively testimonies borne. And now, dearest Father, for thy many favours and mercies, yet continued unto me, let my soul praise thee, through thy son the Lamb, who is everlastingly worthy.

On the 6th month, and 9th day of the same, I was at the Spring meeting at Little Egg-harbour. We had the company of William Brown, Sarah Morris and Stephen Comfort. I believe the Lord was measurably with us; and I doubt not that some of us were favoured with a measure of his living bread, or celestial dew, distilling into our innocent habitations. My friend Isaac Andrews also was at this meeting, and we had several living testimonies.

The 20th of the 7th month, I was at the youths' meeting at Evesham. In this meeting, I felt the love and goodness of God, measurably with us. I had to say to them, Keep to the gift of God. Learn of Christ within you. For which favour, let my soul praise God through Christ, the living, eternal Rock of his children and people.

20th of the 9th month, I was at a meeting at Pilesgrove, a hard meeting to me. On the 23rd, began our Yearly Meeting at Philadelphia. Meeting of ministers and elders first, and so on till fifth-day following, in the afternoon. In this meeting the Lord remarkably favoured me. We had the company of our dear and worthy friend Rachel Wilson, from England, whose ministry and company was very agreeable and acceptable to us. Some living testimonies also were borne in this meeting.

The 10th month 13th, my wife and I went upon a visit to Julytown; from thence to a relation's house, and so to a meeting at Crosswicks, a hard meeting to me. Thence to Stonybrook, where I was at three meetings. On first-day, I had to direct them to the inward Teacher, and on fifth-day, I had a few words to them. Now in this my journey to Stonybrook, I think the Lord never so favoured me at this place

before, as at this time. Unto God, through Christ, be the glory, saith my soul.

On the 18th of the 11th month, began our Half-year's meeting at Salem, which I was at, as also the youths' meeting. As to the affairs of the church, I think the business was carried on in brotherly condescension. We had the company of our worthy friend Samuel Nottingham; and I believe the Lord's pure love was measurably with us, and some living testimonies were delivered.

I have had sometimes to appear in a public manner, which I have done in great fear and dread. And now, dearest Father, for thy many favours and mercies yet continued unto me, let my soul forever praise thee, through thy dear Son, the Lamb.

Now if any poor soul should be afflicted with divers temptations and tossings in mind, and cannot overcome their weaknesses,—seeking a Saviour, and victory over sin, and cannot overcome; in this state, I entreat you to be still and quiet in your minds, and let the Lord work for you, against all that ye know to be evil. And then I doubt not but you will have the victory over sin and the devil; and so come gradually to be the saved and redeemed of God. Goodness is a great and gradual work. We dont come at every thing at once; but gradually, by little and little; and so come into acquaintance with God, and the way to the kingdom of heaven.

17th of the 12th month, being first-day of the week, I was at a meeting at Pilesgrave. An ancient woman spoke, I thought pretty well; and it was a good meeting to me, though I had nothing to say.

On the 24th, I was at Evesham meeting. My friends Thomas Evans and Hannah Foster, both

spoke in testimony, and Hannah concluded the meeting in prayer. It was a pretty good meeting to me.

Now if any of us are acquainted with God, and the way to the kingdom of heaven, I entreat that we may keep close to our several gifts, and learn yet more and more of Christ, who said, "I am the way, the truth, and the life. No man cometh unto the Father but by me." Now this gift is a measure of the Spirit of God, which comes through Christ, the living, eternal Rock of his people and children. Now I entreat that no contrivance of our own may ever deprive us of thus waiting upon God in stillness, as much as in us lieth; but let us continually wait upon God, and let him work for us, and fight our battles for us. And if we thus wait upon God in stillness, and he is pleased to raise a breathing cry in our hearts, then breathe unto him in secret; and I doubt not but he will hear our breathing cries, and make us acquainted with himself and the way to the kingdom.

As to us, who are mercifully favoured, so as to know the gift of God in ourselves, I entreat that we may be faithful to our several gifts, and learn of God, through Christ, the living, eternal Rock of his poor depending children.

The 29th of the 12th month, 1769. If any poor souls should be visited of the Lord, and find themselves in bondage and misery of mind, by reason of many transgressions, labouring to overcome their sins and weaknesses, and cannot, and are made to tremble in secret, for fear lest the Lord should cut them off in their sins; I say unto such, Be still and quiet in your minds, and let the Lord work for you

against every thing that you really know to be evil; and if you want an obedient heart, then let the Lord work obedience in your hearts, both to will and to do. And if you thus wait upon God in stillness, I doubt not but the Lord will have mercy and pity upon you. And if the Lord should be pleased to try you, with suffering divers and various temptations to come upon you, for the trial of your faith, be not discouraged. Let patience have its perfect work; for I think it is said, that "the trial of faith is much more precious than gold." And if any should be so tried as that they cannot see any way but that they shall be overcome, then stand still, and see the salvation of God; and so learn of God through Christ, the living, eternal Rock of his poor depending children, who have nothing to depend upon, save him,—for no teacher can come up to him.

On the first day of the first month, 1770, I was at my friend Sarah Hopkins's, and we had a little evening meeting, wherein I was favoured with a few words unto them. For which favour, my soul praises God.

On second-day, I was at our monthly meeting at Haddonfield, wherein the Lord was pleased, remarkably to favour me in testimony to my dear brethren and sisters, in the heavenly fellowship.

The 12th of the 1st month. My dear friends, concerned in a public manner in prayer and the ministry,—do not overstand your time, before you speak, and so not speak at all; and so bring death upon yourselves; but answer his call as near as you can, when called thereto; that so you may have the reward of peace in your bosoms. This caution, I

freely take unto myself, having suffered in this respect.

The 18th of the 2nd month, I had it upon my mind to visit Woodbury, and was at their meeting on first-day, and I think the Lord favoured me, both in testimony and in prayer, and we had a satisfactory meeting. And so I came home in peace and satisfaction of mind.

On the 19th, I and my wife went down to the place that my son-in-law lived at, in order to be at a vendue. On the 20th, in the morning, I think the Lord powerfully favoured me in prayer, and I believe it was acceptable to the hearers.

On the 22nd in the morning, I had a little meeting at Jacob Spicer's, with his family, my wife and John Test, wherein I think the Lord powerfully favoured me in testimony to them, and prayer unto God—to whom be the glory, through Christ, the living, eternal Rock of his poor depending children, that have nothing to depend upon, save him. So my wife and I came home in great peace of mind, as to me.

The 27th of 2nd month, in the morning, it was opened in me, that a measure of Christ's spirit was the gift of God; and to this gift of God we ought to apply, for therein is our safety; and so learn of Christ within us, who said, "I am the way, the truth, and the life; and that none cometh unto the Father but by me." Now if any should query and say, What is that gift of God thou speakest of? I say it is *light* and *grace*, or *light* and *life*; and to this light we ought to look, which discovers unto us what is evil, and what is justifiable, with a reward of peace and satisfaction, at times, under a sen-

sible feeling of the pure love of God. If we are faithful to this gift of light and life, I doubt not but the Lord will be with us unto the end of time here; and life everlasting, I believe, will be our portion, when time here shall be no more. In this light we should examine ourselves, to see how the case stands with us, between God and our souls. And if we find upon examination, that we have been too careless, and too negligent, then let us, if possible, redouble our diligence in waiting upon God. And if we do so, I doubt not but the Lord will have mercy and pity on us.

On the 4th of 3rd month, I was at a meeting at Evesham on the first-day of the week; a pretty good meeting to me, wherein I had a pretty deal to say unto the people, I believe to their satisfaction. And so I returned home that evening in great peace of mind.

On the 24th began our Half-year's meeting at Philadelphia, and ended the 26th in the evening, and I believe the Lord was measurably with us, and some living testimonies borne. For which favour, let my soul, with thy poor depending children, forever praise thee, our God, through Christ, the living, eternal Rock.

The 7th day of 4th month, 1770, I and my wife went to Little Egg-hárbour, upon a visit to our relations, and stayed until seventh-day following; and we were at their meeting on first-day—a good meeting to me. My friend Thomas Evans was with me, who spoke in testimony unto the people, in a powerful manner, and myself also. The Lord's power and goodness seemed to be with me; and I believe our testimonies were well received, and of service



to the people. On fifth-day, we were at their monthly meeting which seemed low to me. And so in the main we had a satisfactory visit to our relations. Unto the Lord be the praise.

On the 19th of the 5th month, began our Spring meeting at Salem. I believe the life was measurably felt by some of us. Now in this meeting, I had to direct the people to the inward Teacher in themselves. I was also at their meeting at Pilesgrove, my wife with me, where I believe the Lord was measurably with us.

The 5th of the 6th month, began our Yearly Meeting at Little Egg-harbour. We were at the meeting there on first-day morning. In the afternoon, I was at a little meeting at a new school house, hard by John Ridgway's. On second-day, at the meeting house. My dear and ancient friend Joseph Gibson accompanied me in this journey; as to the meetings we were at, I believe the Lord was pleased measurably to be with us. And now, dearest Father, for thy many mercies and favours, yet extended to us, through thy dear Son, the Lamb, let our souls forever praise thee.

On the 30th of the 6th month, 1770, I and my wife went upon a visit to our relations at Julytown. On first-day, we were at a little meeting at the school house; my well esteemed friend Josiah White with us. In this meeting, I think the Lord favoured us both, in testimony unto the people, and my friend Josiah White, in prayer.

I also visited a poor man in affliction, where I think the Lord favoured me with suitable advice, in order that he might come out of thralldom and misery, and to know himself to be the saved and redeem-

ed of God, while here. This poor man was very tender, and wept when I left him. On second-day, we came to Josiah Foster's, and were kindly entertained. On third-day, to my son-in-law Aaron Lippincott's, and so home.

The 9th of the 7th month, as I sat in meeting, it opened in me, that the gift of God came through Christ, the Light. And to this gift of God in ourselves, which is the light, let all true seekers apply; for therein is our safety.

The 22nd of 9th month, began our Yearly Meeting at Philadelphia; and the Lord was pleased to favour me with ability to attend as many sittings, as was my place to be at. And I think I never was more favoured at those meetings, in my life. Glory and honour be unto God, through Christ, the living, eternal Rock.

On the 14th of the 10th month, I and my wife and daughter, Mary Gardiner, were at a meeting at Pilesgrove. Which I think felt pretty well in the main; but as to me, I had nothing to say to the people.

The 25th of the 11th month, began our Quarterly meeting at Salem. This meeting I think was a pretty good one. My wife went with me, and I believe the Lord was measurably with us;—some living testimonies, I believe, were borne. We had also a little meeting at my friend Joshua Thomson's, in the evening, I believe to pretty good satisfaction. Unto God, through Christ, be the glory forever, and nothing to us.

The 26th of the 12th month, it was somewhat opened in my view, that Christ the Word of God, the light and life, was the gift of God. For which

favour, my soul praises him who lives forever, with desires that I myself may keep to it through Christ, the living eternal Rock of his poor depending children.

And now somewhat further opened in my mind, which was on this wise, that the gift came from God through Christ the Word. And to this gift of God, which is in ourselves, I entreat every soul of us to apply, and wait upon God in stillness, and let him work for us, and go before us; and if we want obedient hearts, let the Lord work obedience in us, both to will and to do.

23rd of the 1st month, 1771. We who are acquainted with this pure gift of God in ourselves, let us keep close to it, lest we fall, or miss our way to the kingdom of heaven.

On the 23rd of the 3rd month, began our yearly Spring meeting at Philadelphia. Now it pleased the Lord once more to favour me with ability to attend as many sittings as I could through the time be at. Now I am in the seventy-sixth year of my age. I think the Lord measurably favoured us with his pure and living presence.

Now unto Christ, the light of life, which is the gift of God, as I take it, in us, I entreat every soul of us to look. And those who are measurably acquainted with God, and the way to the kingdom of heaven, that we keep as close as we can to the gift of God in ourselves, which is the light; and so learn of Christ within us, who is the way to eternal happiness. And if temptations and probations should be our portion while here, let us stand still, and see the salvation of God, through Christ. Let him work for us against every thing that we know to be

evil; for the work is the Lord's, and we can do nothing without him.

The 18th of 5th month, 1771, began our Spring meeting at Salem—which the Lord was mercifully pleased to favour me with ability to attend, through the several meetings. We had the company of Elizabeth Shipley and Samuel Nottingham. As to the affairs of the church, I believe they were carried on in a degree of brotherly condescension.

The 2nd day of the 6th month, the Lord was pleased to give me ability to attend a meeting at Little Egg-harbour. We had the company of a friend from New England, and several public friends, and I think a pretty good meeting.

Now I was at five meetings with the New England friend, one at Woodbury Creek, one at Haddonfield, one at Evesham, one at Mount Holly, and one at the Log meeting house, a little way off Julytown—the two last but poor meetings to me.

On the 20th of the 6th month, I was at the marriage of my son-in-law John Gardiner, at the Log meeting house hard by Julytown, which I think was orderly accomplished.

The 26th of the 7th month, 1771, was opened in my mind renewedly to this effect; that the Word of God is life and light unto the soul, and is the gift of God; and so unto this gift of God let us all apply, and wait in stillness of mind, and let him work for us, and go before us. And if we thus wait upon him with diligence, I doubt not but we shall know a growth in the way that leads to the kingdom of heaven. And now, dearest Father, my soul breathes to thee for thy help, through thy Son, the Lamb.

The 14th of the 9th month, it was renewedly opened to me on this wise, that I should keep to the gift of God in myself. Now I say, let me and all my fellow mortals keep close to the gift of God in ourselves, out of all reasonings, and consultings with flesh and blood; and so learn of Christ within us, who said, he was the way, the truth and the life, and that none cometh unto the Father but by him.

The 22nd of the 9th month, began our Yearly Meeting. Now it pleased the Lord my God, once more to favour me with ability to attend as many of the meetings as I could be at. As to our meetings of business, they were carried on in brotherly condescension. During the time of the Yearly Meeting, I had it upon me to go to the Bank meeting, wherein I think the Lord was greatly pleased to favour me in testimony to the people. After our Yearly Meeting of business was over, some of us men friends, went into the women's meeting to assist them; wherein I felt the love of God, insomuch that I thought it was like as if I was in heaven upon earth. Glory unto God, through Christ, saith my soul.

In the 10th month, I and my wife went up to Julytown upon a visit. I was at one meeting on a first-day; a poor meeting to me, and I was much shut up among them. So we returned home again; and soon after went on a visit to Little Egg-harbour among our relations. I was at two meetings; not much to say in them, but once to appear in prayer. Now in this visit, I was led, at several houses, in prayer; but at the last, I felt an opposite spirit while I was speaking; which caused me some trouble of mind.

On the 11th month, and 15th day, began our Quarterly meeting at Salem, which it pleased the Lord once more to favour me with ability to attend; and I believe some of us were favoured with a degree of his living power and presence, and some living testimonies were borne. Glory unto God, through Christ, the living, eternal Rock of his poor depending children. On third-day I was at the youths' meeting, and the Lord was pleased measurably to favour us. On fifth-day, I was at a meeting at Solomon Lippincott's, a poor meeting to me. My friend, James Daniels, was at it, and bore a pretty long testimony, I believe to good satisfaction.

The 8th of the 2nd month, 1772. Now it hath pleased the Lord to lead me through some close trials, for the proving of my faith; which he hath been pleased, through Christ, to favour me with victory over. For which favour let my soul ever praise thee, through thy Son, the Lamb, who art everlastingly worthy, saith my soul.

22nd of 3rd month, I was at Haddonfield meeting. In the afternoon went to Philadelphia Spring meeting; and was at their evening meeting, and so on at as many as I could attend in the time while they held. And I believe the Lord was measurably pleased to favour us.

The 5th month 16th, began our Spring meeting at Salem, which was a pretty satisfactory meeting to us. On the 21st, I was at a little meeting at Solomon Lippincott's, wherein I was favoured with a few words unto the people, I believe to pretty good satisfaction.

On the 6th of 6th month, I went to Little Egg-harbour, in order to attend the Yearly Meeting, which began on first-day. Now it once more pleased the Lord to favour me with ability to attend this meeting. We were favoured with the company of William Brown and John Churchman, and some other public friends.

16th of 8th month, being first-day, I was at Woodbury Creek meeting, which felt but indifferent to me. I had nothing to say unto the people by way of testimony, but to appear in public prayer; and so this meeting ended.

Now about the 9th or 10th month, I and my wife went upon a journey to Stonybrook. Were at a meeting at Evesham, wherein I had to speak to the people, and I think it felt a pretty good meeting. From thence to Mount Holly, and was at their meeting on fourth-day, a poor meeting to me; nothing to say to the people: but once to appear in prayer at my cousin Thomas Boucher's. From thence to Julytown, and was at a little meeting at the Log meeting house. At my son-in-law, John Gardiner's, I had to appear in prayer. From John Gardiner's, with him and his wife, we set off to Stonybrook, and were at their first-day meeting, where I had a pretty deal to say unto the people. We were also at their week-day meeting, but I had nothing to say to them. From Stonybrook we came to William Foster's, and lodged one night—thence to Evesham meeting, where I had to appear in public prayer in the meeting—and so home.

I was at our Yearly Meeting in 1772, which I think was a pretty good meeting. I was also at a meeting at Pilesgrove, wherein the Lord was pleased

to open my mouth in prayer, and speaking to the people, I believe to pretty good satisfaction. Glory and honour unto the Lord God and the Lamb, who is worthy forever. From Pilesgrove meeting I went to one Dennis Bassett's house, where they were very kind to me. From thence I went to Joab Ridgway's, my brother-in-law, and stayed two nights, and after meeting on first-day, I went to my cousin Bartholomew Wyat's, and stayed two nights, and also went to my brother Job Ridgway's, and stayed one night. From thence to the wedding of my daughter, and then to my friend Jacob Spicer's, and stayed one night, and next day set off home. And I think the Lord was pleased to be measurably with me.

1773. Now it hath pleased the Lord to lead me through, I think, as close a trial as ever I met with, and my faith seemed almost ready to fail me. But glory, honour, and praise be given unto the Lord God, through Christ, the living, eternal Rock of his poor depending children, I am yet preserved with victory, and I think alive to God.

On the 27th of the 3rd month, 1773, began our Spring meeting at Philadelphia, which I was at, and I think a pretty good meeting-time to me. Unto the Lord be the praise.

15th of 5th month, began our Spring meeting at Salem, which I attended in part, by reason of not being well—having the cholic. With this disorder, I thought I should die, but it pleased the Lord to restore me.

Now I say, it is the gift of God we should all apply to, and wait in stillness of mind as much as in us lieth; which is the way to be the favoured of



God, and to know him to be our Saviour and Redeemer, while here. Let all of us keep close to this gift of God in ourselves, and learn of Christ, who is the way, the truth, and the life, and none cometh unto the Father but by him. I say, let us learn of him and be faithful; and if we do so, I doubt not but we shall grow in the way which leads to the kingdom of heaven.

Now it hath been a time of very close baptism with me, I think, like as into death. Yet notwithstanding, if I am but faithful, I hope the Lord will be with me unto the end of my time here, and to eternity. Unto God, through Christ, be the glory now, and forevermore.

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NOTE—A few pages of the remainder of the Journal appear to have been lost or worn out. Ephraim Tomlinson died in the year 1780, in the eighty-fifth year of his age, as appears by the following brief Testimony of Haddonfield monthly meeting, issued soon after his decease.

“ Our friend Ephraim Tomlinson, was born the 29th of the 8th month, 1695; and his parents settling somewhat remote from the then settlement of white inhabitants, it appears by a manuscript account he has left, that he used to walk on foot about ten miles to meeting. And, being faithful to the manifestations of Truth, in his youth, he was enabled to encourage his brothers to go with him to wait upon the Lord.

He makes mention of divers besetments and exercises, which he met with in his spiritual journey: but by waiting upon the Lord in stillness, he was pleased to appear for his help. He was often drawn to retire into the woods, and solitary places, when

his mind was, at times, enlarged in prayer for himself, and for mankind universally.

He was a diligent attender of religious meetings, whilst of ability of body; seldom suffering the extremity of weather, or his temporal concerns, to prevent him from the discharge of his duty, in this respect, although he lived at a considerable distance from the particular meeting to which he belonged: and he was an exemplary, humble waiter therein, for the arising of that life which is the crown of our assemblies.

He was an appointed elder for the meeting at Haddonfield, and conducted uprightly in his station; which rendered him acceptable to his friends,—being often employed in the affairs of the Truth. He was several times engaged in that weighty service of visiting families, in the performance of which, he was sometimes fervently and awfully drawn forth in supplication to the Father of mercies.

He was just in his dealings among men, and remarkably cautious in expression; which, joined with a meek and pious life, rendered him a pattern among his fellow believers, worthy of imitation. His light so shined forth before men, that others seeing his good works, were made to acknowledge that he had attained the marks of a true disciple and believer in Christ.

He departed this life on the 2d of the 8th month, 1780, having left a good savour, and we doubt not, is made an inheritor of that incorruptible crown of righteousness, which is laid up for all those who keep the faith, and love the appearance of our Lord Jesus Christ."

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## UNION OF CHRISTIANS.

Our earthly ties are frail and weak,  
 Whereon we dare not rest,  
 For time dissolves, and death will break,  
 The sweetest and the best.  
 Yet there's a tie that will remain,  
 Which time and death assault in vain.  
 The kindred links of life are bright,  
 Yet not so bright as those,  
 In which Christ's favour'd friends unite,  
 And each on each repose:  
 Where all the hearts in union cling,  
 With Him the Centre and the Spring.  
 The friends of Jesus, taught to think  
 With one desire and aim,  
 As in a chain, link joins with link,  
 A heavenly union claims:  
 And oh! how sweet! where in each mind  
 A throb to echo their's they find.  
 Tho' lovely many an earthly flower,  
 Its beauty fades and flies;  
 But they unchanging form a bower,  
 To bloom in Paradise.  
 Sprung from the true immortal Vine,  
 In Him they live, and round Him twine.  
 Their bond is not an earthly love,  
 By nature's fondness nurs'd;  
 As they love Him who reigns above,  
 Because he loved them first:  
 So they all earthly ties disown,  
 The sweetest,—for His sake alone.

## FRIENDS' MISCELLANY.

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No. 5.]

TWELFTH MONTH, 1832.

[Vol. III.

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### DORCAS LILLIE.

*A brief Account of the Life of Dorcas Lillie;  
written by herself.*

I was born in the year 1721, at Anguilla, in the West Indies. My parents were esteemed religious people, and brought me up in the profession of the church of England. I had what is called a polite education, so far as the place afforded. My mother dying when I was young, my grandmother supplied her place, and my father married again. When I was about fourteen years of age, we removed to another island, called Tortola; and at the age of about fifteen, a person of note in the neighbourhood, named Giles Powell, having buried his wife, made me his choice, and communicated his mind to my father, who spoke to me on the subject, and let me know that it was agreeable to him, if it would be so to me. After some time, it was concluded on, and we were married.

In about three years, my husband died, and my eldest son, when about two years of age, was suddenly taken off in a fit. This seemed the most afflicting of the troubles which I had then experienced; and in my distress, I often retired to my father's garden, for I had returned to live with him after the death of my husband. In this retirement, I

was much exercised in prayer to the Lord, begging his assistance to preserve me, and give me patience and resignation under this trying state of affliction, at so early a period of my life.

About this time there was much said of Quakerism in Tortola. The governor, John Pickering, encouraged it, and his wife and her sister became preachers. Although they were near relations to me, I had not been near them since my troubles, and their change. But my cousin, Dorothy Thomas, who was the first on the Island that was raised up to preach the everlasting gospel, came on a visit to us; and my father being from home, I invited her to stay all night. This gave me a full opportunity of conversing with her, and I found we were united in the one blessed Spirit. After this, I was often drawn to go among them; and one first-day, being at their meeting, I heard Governor Pickering's wife preach; Dorothy Thomas also bore a testimony which reached my heart, and made a deep impression. I was convinced it was the everlasting gospel, and power of God, for my salvation.

I now embraced every opportunity to attend their little meeting, in order to wait upon the Lord. Dorcas Pickering and myself, also frequently went up an high hill to Thomas Humphrey's house, there to meet, for the purpose of performing divine worship. Sometimes there would be but us three, at other times a few more assembled. But our hearts were comforted in Christ, having the evidence of a good conscience, and his blessed presence accompanying us.

From the frequency of my attending their little meetings, my father was induced to examine the

cause; and hearing a rumour abroad of my going to turn Quaker, he was offended at me, and forbid my going so often among them; saying, they would delude me, and draw me from the right faith, into nonsense and folly. I replied, it was quite the contrary, and that I saw more sincerity and true religion among them than any where else. On hearing which, his wrath increasing, he said, he saw plainly that I was lost; and if I did not forsake that way, he would not own me as a child. I told him it was very wrong to take so great a dislike to an innocent and well-meaning people, who sought the salvation and happiness of all mankind. But satan and his instruments sought to embarrass me, and added to my troubles, by false reports of various things, too many to mention in this little narrative.

So my father turned me out of his house, threatening to beat me, if I did not leave it, unless I would forsake the Quakers. On this severe treatment, I concluded to go, and live in my own house, although at a great distance from my friends, and but a few neighbours near it. I informed one of my husband's executors how it was with me, and of the purpose I had formed of living on the estate. He said it was too much out of the way, and distant from my friends. But if I would go into a house of his which he had lately left, I should be welcome to stay in it as long as I pleased. Feeling a freedom to accept his offer, I acknowledged his kindness, and he assisted me, with the help of his black people, to remove my goods. I first sent to my father to inquire whether he continued in the same mind; or whether I might return to his house. To which I received for answer,

that he desired not to see my face, unless I would forsake the meetings of the people called Quakers.

I felt supported, at that time, so that I thought I could endure all things, for Christ and the blessed gospel's sake. But the Almighty often shows us our own nothingness and instability, without his divine aid.

Being now at liberty, and in my own house, I attended meetings regularly: and there were many added to the church, both in Tortola, and in the little islands of Jose Vandike's and Guiana. John Pickering now built a meeting house on a lot of land which he gave to Friends for a burying-place. And as he held a correspondence with Friends in England and Philadelphia, the account of our meeting spread abroad, and several young Friends were induced to come and trade to Tortola. In less than two years, the Lord was pleased to send his worthy servant, Thomas Chalkley, to visit us. He was an eminent instrument, by whom many were turned from darkness to light, and from the power of satan unto God. Those that had been enemies to the Truth, became reconciled unto God, through the labours of this faithful ambassador, beseeching them to turn from the evil of their ways, and receive the word of faith and reconciliation.

Thomas Chalkley also settled a meeting for discipline amongst us, which was held alternately at Fat-Hog Bay and the Road; where the Friends from the other little islands attended. In a few weeks after he had finished this work, he was seized with a fever, which carried him off in a few days, to our great grief and loss, but his eternal gain. He was

interred in our burying ground at Fat-Hog Bay, attended by many Friends and others, who lamented their great loss in his removal. In his last public testimony, he said he had fought the good fight of faith and finished his course, and he hoped there was a crown of glory laid up for him in the realms of bliss.

In those days the Lord was gracious to his people, and they increased so as to become two bands, faithfully serving the King of righteousness; and happy would we have been, had we continued watchful, and not suffered the enemy to break in upon us. While we were thus flourishing, the Lord sent two of his valuable servants to visit us, John Estaugh and John Cadwalader, from America. They visited both our meetings. But the latter having been very sick with a bloody flux, during his voyage, it increased upon him, so that in a few weeks, he finished his course among us, and was respectfully interred by Thomas Chalkley, being much lamented by us. After the death of John Cadwalader, John Estaugh, with several other friends, went in a sloop to visit the little meeting on the Island called Jose Vandike's. He attended the meeting, though unwell; and after our return, he was taken ill at the house of William and Dorothy Thomas, where he lay about eight days, and then departed this life, in peace, having preached his last sermon on his dying bed. He was carried to John Pickering's, and then buried by his companion, followed to the grave, and lamented by many Friends, who loved him, and admired his ministry and heavenly deportment. Previous to his departure, he had proposed the settlement of a women's meeting for bu-



siness, which was accomplished after his death, and I was chosen to act as clerk.

In about a year after, my father had a tedious spell of sickness, during which, I attended him, for he had permitted me to visit him for some time.— Here, I became acquainted with John Latham, who had met with encouragement from my father, to make proposals of marriage to me, which I rejected. But my father pressed the matter, declaring his reconciliation to me to be on no other condition. At length I yielded; and this was the fatal cause of my deviation from Friends.

After we were married, my husband would not permit me to go amongst Friends any more; which was a great trial to me. In a short time after, the meeting appointed two women Friends to visit me. I acquainted them how it was with me, and requested that they would not disown me, but bear with me a little longer; as I still retained my love for Friends, and hoped the Lord would forgive me, and make way for me to return in his own time. On which, they were so kind as not to proceed any further against me.

In a few years after this my father died, and left my husband executor to his will, who going soon after to St. Croix on business concerning the estate, was invited to come and settle there. This invitation being accepted, we removed there, and settled on an estate of my father's.

A few years after, my husband died, leaving me one son; and about a year after his death, I was married to my late husband, Thomas Lillie. When my son was about seven years of age, Thomas Lillie sent him to England for his education. There he

remained till he was twenty-one years old; when his father went to visit him, and bring him home, if he chose to return to the West Indies before he had perfected his studies, in order to qualify him for a physician and surgeon.

But my son, being in a deep consumption, which we were not apprised of, left England in the year 1768, about the time his father arrived there, but so that they missed seeing each other. When my dear child reached home, he was reduced very low, and lived but three weeks after his arrival.

This was, in many respects, a trying season indeed to me, and it proved a proper time for the re-visitation of divine mercy to my soul, by bringing to remembrance all my former happiness, when in his pure love I lived among his children, and was favoured with his holy presence, until I rebelled against him, and hearkened to the enemy of my soul, and so made shipwreck of my faith. But when I cried unto the Lord in deep sorrow and repentance, he pitied me; and the sickness and death of my son was made instrumental in restoring me to my former state of happiness, and bringing me again into the true fold. Therefore I was enabled to resign him up as a peace-offering to Him who had sent him to me for that purpose.

This gracious favour gave me renewed strength, and I felt the effects of the love and mercy of my heavenly Father, which gave me a full assurance of his promise to restore my soul to life again; and I knew the book of life was opened in my heart, and the law written in my mind with the finger of God, and that he gives the key of David which openeth

and no man can shut, and when it shuts, no man can open.

After my son's funeral, I was drawn into much silence, and felt a desire to be alone in my chamber, where I could hearken to the still voice of Christ, and attend constantly to the teachings of his gracious spirit in my heart. For he had showed me my errors, and from whence I had fallen, by hearkening to the old serpent, the fallen worldly spirit of man, which often daringly presumes to disobey the Lord of life, and draws the innocent, unwary soul to depart from his commandments, and to disregard the advice of their best friends, the children of God.

In this retired state I continued till my husband came home; only sometimes my relations would take me out a little, thinking to divert me, and drive away melancholy, which they thought covered my mind. One day in the time called Lent, they would have me go to the English church; which was the last time I ever attended. As I went early, before the clergyman came in, I had an opportunity of sitting in silence some time, before their service began—and whilst thus sitting, the Lord of life was present with me, and showed me my happy state, when convinced of his gracious love towards me, while I resided in Tortola; and how I was strengthened to forsake the world and all its ways, and to wait in pure silence, with others, for his coming to teach us himself, which he never failed to do while we were faithful. But as soon as the clergyman came in, and began his service, all the favour I had been witnessing seemed lost for that time. When I got home, the Lord did graciously appear to me again, and let me know I must forsake that way

of worship, and all the ways of the world, and he would be with me, and strengthen me, as he did at the first. The following night, I had a dream or vision, showing me that this kind of worship proceeds only from the mere earthly creature, and is of the world, and not of the Father; and cannot be acceptable unto him.

After this, I staid constantly at home, and would not suffer any of my acquaintance or relations to lead me abroad, lest I should be inattentive to my dear Lord, whose presence I loved and desired more than any thing on earth; for all the endearments of this life were nothing to me, in comparison of Him, to whom my heart was truly devoted. Even when my relations and neighbours would be officiously talking to me of different things, it could not hinder me from hearing his voice, and feeling his blessed spirit as an anchor to my soul. I became more and more fixed in his love, which was abundantly shed abroad in my heart, overthrowing all the false doctrine they could preach; it signified nothing to me, only to induce pity towards them, with a hope that God would open their eyes to see their errors, and turn them from darkness to his everlasting Light, that they, through sincere repentance, may come to have an inheritance among all those that are sanctified through faith in Christ.

From the time of my son's death, I kept a narrative of what passed in my mind, that my husband might see the Lord's gracious dealings with me, whilst he was away. And in case I should not live to see him again, that he might be excited to turn to the Lord, if haply he might find him in his own

heart: for at that time, I did not expect to see him again in this life.

Letters being sent to my husband in England, concerning the death of my son, my poor state of health, and retired life,—stating also that I had forsaken the church, and embraced my former principles amongst the Quakers, and that his presence was much needed in his family,—it gave him great uneasiness, and made him despatch his business as soon as possible, and return home. When he arrived, to his great surprise and satisfaction, he found things much better than he had expected from the accounts in the letters he had received. All his friends coming to welcome him home, we had a concourse of company; which I bore very cheerfully, although, at times, a little uneasy in mind.

After all the visiting was over, and the house quiet again, I showed my husband the narrative I had written for his satisfaction when he should come home. He read it with deliberation, and was greatly affected, so much so, as to shed many tears, and never after, that I remember, asked me to go to church with him, but once, and then I refused.

I now had great exercises of mind, and being often alone in my house, that scripture passage was frequently in my thoughts, where David says, he was as a sparrow alone on the house top. Many sighs and tears were my portion; but they were followed by a hope of seeing better times, when joy and gladness should fill my heart with refreshment and comfort.

Some time after, my husband spoke to me, very seriously, concerning what he had read in my narrative; for as yet he was not acquainted with the

teachings of grace in his own heart;—the teachers of the world being strangers to it themselves, cannot direct their hearers how to find it. That God should teach his people immediately by his spirit, is so contrary to their doctrine, that it is counted by many as a very great presumption, for any to look for or expect the inspiration of God's holy spirit in these days; as (they say) he has made known his will in the Scriptures of truth already, and we are all to learn from them and the clergy only, what is our duty both to God and man. Of course, I was called a lunatic, and it was said that grief had deprived me of my reason. But when my husband came to converse with me on serious matters, he was convinced that they who so judged of me, were mistaken. And the Lord opened his heart by degrees, to attend to the teachings of his gracious spirit within; and by his blessed power, he was first made sensible of the Truth, which I professed; then, forsaking the world and its ways, he became a humble follower of the Lord Jesus Christ.

Although he was captain of the burghers, "in Christianstadt, at St. Croix, and also a member of the burgher council, yet he forsook all for Christ, and his blessed gospel's sake; and being thus convinced of the Truth in his own mind, he made open confession of it, and applied to government for liberty to erect a meeting-house on a lot of land which we intended for a burying place. For this purpose, he wrote to general Chexon, and his father-in-law, Remuth Haganson, at Copenhagen, to obtain permission from the king; which was granted, and registered in the office of the Recorder, by Harry Grandy, deputy recorder. This Harry Grandy was

a seeking, religious-minded man; and after our meeting house was finished, he and his wife Mary, attended our meetings, and becoming convinced of the Truth, they left the church of England, and joined us. Harry Grandy's conviction was from the silent operations of Truth in his own mind; and through the stability of his conduct, he continues a respectable friend, and is as a living seal of the right authority in which those meetings were held.

Among the friends who composed our little meeting, I ought first to have named Thomas Burling, with Phebe his wife, and their two children, Elizabeth and Walter, also Phebe's brother, William Vandike, and Catharine Vandike, her younger sister; all of whom were educated, and remained members among Friends in the city of New York; they joining us at first, contributed to the building of the meeting house. Also Thomas Greaves, a friend from Philadelphia, a carpenter by trade, who gave his work gratis, in erecting it. Afterwards, Henry Shäyltz, a religious seeker from Germany, who coming sometimes to our little meeting, became convinced of the Truth, as it is in Jesus, and was joined with us. Mary Durant also was convinced, and died in the faith, being buried in our burying ground. After these we were joined by Jacob Calver and wife with their three children, friends from New York,—Isaac Barnes, from Trenton, and Stephen Large, from this continent, who also professed like faith before they joined us. Many of other societies would come to our meetings, and sit very quietly and attentively, whenever the Lord was pleased to give me any thing to say therein.

In a little time after our meeting house was finished, I had a desire to visit my friends in Tortola, and made it known to my husband, and our friends. They all approved of my going, and Thomas Burling, with his wife and sister, Mary Calver, accompanied me. We were kindly received by John Scott Lawrence and wife, who lived in a house belonging to Samuel Nottingham, near the meeting house. As soon as Dorothy Thomas heard we were arrived, she came immediately to see us, with several other Friends who were yet remaining there; amongst whom was Tabitha Madix, sister to Mary Nottingham, and Isaac Pickering, nephew to John Pickering, deceased, by all whom we were kindly received. I then applied to them, as being the only members of our society remaining on the island of Tortola, to know whether I had ever been disowned by them. They said I never was; but I desired they would search the records, that I might be sure of it; for I was then willing to make every requisite acknowledgment to the church for my past errors;—the Lord having visited me again, and let me see my folly, in marrying out of the society, contrary to their advice, and the wholesome, well-grounded rules of the Discipline of Friends. On which request, Isaac Pickering and John Scott Lawrence did search, and testified that they found no mention made of it in the records of the meeting of Discipline. At that time there was no monthly meeting held there.

We were at meeting several times, and the Lord made my testimony acceptable to them, and they thought my acknowledgment sufficient. So we parted in great love, and were brought on our



way by John Scott Lawrence and others, as far as Norman's Island; where we took our leave, and proceeded to St. Croix, much to the satisfaction of my husband, and our friends.

After this, Thomas Burling and his wife went on a visit to New York, to see their parents;—when Joseph Delaplaine and Anthony Benezet, hearing from them of our little meeting, and of the Lord's gracious visitation to me, kindly wrote, and sent some books as a token of their love to me and my husband, encouraging us with the little flock, to persevere in the way of purity and holiness.—After which the correspondence was kept up by A. B. till he died. We were much comforted thereby, as well as by letters from other friends, who wrote to us from England; particularly my dear and worthy friend James Beckett, of Lancashire, who had often been with us at Tortola, and now congratulated us on account of the Lord's gracious visitation to us, at St. Croix,—from him I received the Journal of Samuel Bownas. As my husband was as fond of reading Friends' books as myself, he sent to England for William Penn's Works, George Fox's Journal, Sewell's History, and many others; which much comforted and confirmed him, as well as were the means of opening the eyes of many to see the beauty of holiness.

In the year 1772, the island of St. Croix was visited with a terrible storm, which did much damage, destroying the sugar works, and houses of every kind; the crops also were much injured,—all the churches were thrown down, and our little meeting house was brought from the top of a hill into a valley, but not hurt, for which we were thankful,

and had it fitted up in a few days. My husband's loss was considerable;—the first damage and repairs amounted to full ten thousand pounds. Our lives also might have gone, had not the Lord in mercy interposed. For when my husband saw and heard the house giving way, he took me by the hand, and bid the rest to follow us; but I felt a sudden stop, as if an inward voice said, except you abide in the ship, you cannot be saved. I immediately informed my husband of what had passed in my mind, and we all sat down in a room in the front of the house, where we saw the lightning through the glass doors, and that all the buildings were falling down. After we had sat about two hours, the wind abated, and day-light appeared; then we saw plainly that we should in all probability have been killed or maimed by the beams or boards that were thrown with such fury, that some had sunk a foot or more into the ground, in or near the place to which we had proposed going. The same night, our manager lost his life, by a beam blown off one of the other houses, which struck him dead.

I hope I never shall forget the care of Providence towards us during the storm, but while I live, praise and magnify his holy name, who so miraculously preserved our lives that terrible night of horror and destruction. And may it be a warning lesson to all that read this, carefully to attend to the voice of God in their own hearts, on all occasions.

But I may say this was only a prelude to greater trials. For by the time my husband had repaired his house and works, with the other necessary buildings and expenses,—and having a short crop, he fell vastly in debt to the loan, and could not pay

the interest money. This occasioned some enemies to write against him to the creditors. By taking his difficulties too much to heart, it injured his health; yet he was cheerful under the pressure of the approaching calamity, which he plainly saw was near; though he hid it from me, lest I should be afflicted by the apprehension of it. However it weaned him entirely from the world, and caused him to turn his mind and his desires more to the Lord, who is greater riches than all the world can give or take away.

Thus, we often find the truth of David's words, when he said, "before I was afflicted, I went astray." So many of us may say with great propriety of ourselves; for the Lord never afflicts his children and people, but for their good. For my part, I can truly acknowledge his goodness, in preparing me for the event before it happened, by giving me an humble heart, and weaning me from the world, and all its ways of grandeur in living, as well as idolatrous worship.

For there was a time when we sought nothing so much as to eat and drink, and rise up to play, dance, and make merry with our companions,—a state of idolatry, like that of the children of Israel formerly, who, when Moses stayed in the mount too long for their impatient spirits to wait on the Lord,—who had so miraculously brought them out of Egypt,—must have a molten calf to decorate to their own taste, and earthly notions. So also, in this day, is all will-worship, and the splendour of this world's inventions. O my soul, praise thou the Lord, and give thanks to him, for his mercy endureth forever. Oh! praise him who led thee out of

spiritual Egypt, out of the house of the bondage of sin, into the heavenly Canaan, to rest with and in him forevermore.

In the year 1775, my dear husband was suddenly taken ill, with a violent pain in his head, which deprived him of his senses. The doctors called it the gout in his head and stomach. He continued almost senseless for six or eight days; and afterwards recovered but slowly, being so changed that he was become as a little child. As he could not read, through fear of the pain in his head returning, he desired me frequently to read by him, which I did; and when any moving circumstance in Friends' books was read to him, the tears would run down his cheeks, at the hearing of their sufferings. He loved to read Sewell's account of the early rise and progress of Friends, although it reminded him of his false friends, who had become his persecuting enemies. There was a time when he could not have borne such treatment as he received from some; but now, submitting all to Christ, he tried to bear all things patiently for his sake.

He continued in that lowly state until the 26th of the 1st month, 1776, when he was seized much in the same manner as before, about one o'clock in the afternoon, and at three, departed this life, leaving a character of a sweet savour behind him, and being lamented by all his friends; yea, even his foes were afflicted at his sudden departure, and all showed kindness towards his family. He was buried in Friends' burying ground, in the evening of the day following, when I was enabled to bear testimony to the honest integrity and faithfulness of his heart, both towards God and man; as also to

beseech those present to turn to the Lord in time, whilst it was allowed them, and seek him in their own hearts, that they might hear his voice, and live. The power of Truth appeared to reach the hearts of almost all present, and they were baptized into a flood of tears, much to the glory of God, and the astonishment of all the people, who were very attentive.

The counting room, where my husband's books and papers were kept, being sealed up by government according to custom, all business rested for a month, and my dear friends were often with me.

As I must have a curator, according to the law there, I chose Harry Grandy, being a steady man, and one that understood the Danish language and the law. (He is now a respectable Friend, in Bristol, and clerk to the monthly meeting there.) He and my brother-in-law, had the will confirmed by the king; but the executors would not act, but threw the estate into the dealing court, and in about two years time, sold every thing my husband had been owner of, in order to pay off the loan, and other creditors. So I was obliged to quit my habitation, and hire a house in town, working with my few servants who were given me during my life, or as long as I should have need of them. As we worked together, and supported one another, we were happy one with another, paid our house rent, and lived comfortably, each having a room furnished suitable to their station, and being content. As it was their choice to be with me, they were indulged, being old, to do as they liked best; being purchased by my near and dear relations and intimate friends, for that purpose; as they knew how

heavy it would lay on me, to see or know that those dear servants, whom I loved as my friends or my children, should go into severe slavery to those who did not know their good principles, nor our kind attachment to each other. They had been left free by my husband's will; but the will was broke; in consequence of which, we the people called Quakers, were obliged to claim our meeting house, and apply to the general for it, as belonging to the Society, and not to Thomas Lillie, as his property.

In the settlement of my husband's effects, it was found that the property I had left in the English islands, could not be taken for his debts. This proved a help and comfort to me and mine, in our distresses. Having received five hundred pounds for a piece of land that I sold in Tortola, I immediately purchased the house I then rented; which made me a little easier in my circumstances, having some left, to help in the retailing way.

Harry Grandy and his wife, having some time before gone to England, I had recommended them by letter to doctor John Coakley Lettsom, a near relation of mine, who introduced them to friends of London and Bristol. About this time Harry returned to the Island, and was instrumental in getting me the money for my land in Tortola. And as he intended to go back to England immediately, so as to be at the Yearly Meeting in London, he joined us in forwarding a petition to the general at St. Croix to permit us to erect a meeting house in the town of Christianstadt—for we had lost the other at Harmon-hill;—which was granted, and confirmed by the king, with a lot of land for the purpose. Harry Grandy also joined us in an epistle to the Year-

ly Meeting in London, requesting assistance to build our meeting house, in said town. Which request being granted, we put it in execution, as far as the money which we contributed, and that for which we sold the frame of the old meeting house, would effect, under the care and direction of Henry Shayltz. At this time, there was not any of the meeting remaining on the Island, but Henry, with Mary his wife, and myself; the other families having gone to settle in other places.

Having a great desire to visit Friends in Philadelphia, I humbly prayed to the Lord, if consistent with his will that I should come, he would open a way for me to leave my family, which was large, but being grown to years of discretion, they were able to provide for themselves. And the Lord was graciously pleased to answer my request; for all things seemed to be made ready, even a companion, who, of her own accord, offered to come with me, and the unexpected reception of a sum of money due me from Tortola, to bear my expenses in the voyage. And now, for all his gracious mercies extended to me, I ascribe unto the Lord, all power, praises, glory and honour, forever. Amen.

DORCAS LILLIE.

*Philadelphia, 12th month, 1785.*

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The visit of Dorcas Lillie to Philadelphia appears to have been satisfactory to Friends;—by whom she was received as a sincere member of society. She returned to the West Indies, where it is probable, she closed her days.

## EDWARD STABLER'S LETTERS.

*Alexandria, 3rd mo. 22nd, 1830.*

Do not suppose, my dear M. A., that I have forgotten thee, because I have not yet replied to thy kind letter of 1st mo. 27th. My friendship for thee is not founded upon fugitive circumstances, but is built, I hope, upon the basis of religious fellowship, which forms the sweetest and most durable ground of social communion. I am fully aware that there is (as thou say'st) a great diversity of talents, but it is at the same time equally true and encouraging, that in every instance, he or she who is faithful over the few things which are first committed to their trust, will infallibly "be made rulers over more"—until they shall come to abound in "the good and perfect gifts," which are benevolently and liberally bestowed by the Father of mercies. I think there is good reason to believe, that men do not so generally mistake, by forming wrong estimates of the *number* of talents bestowed upon them, as they do in respect to what constitutes the *talents appertaining to eternal life*. They either do not use them for the purposes intended by the gracious giver of them—or substitute a dependence upon other *things*, which never did, nor never can produce the desired effects. This latter mistake has been the parent of all superstition; and time itself would fail, to enumerate the *sighs*, and *tears*, and *miserics*, which have sprung from its desolating dominion.

"The truth as it is in Jesus," is simple, but perfect. It consists in the *law of God*, written in living characters, not upon paper, or tables of stone,



but upon *the heart*. And in looking to other things, men become bewildered in a crowd of imaginations and uncertainties, which keep them from the truth, and leave them without help in their adversities. It has been in this way, that a *deplorable*, instead of a *beneficial* use, has been made of the Scriptures of Truth, which contain a record of the experience and counsel of saints and prophets. Instead of adverting to the principles and powers by which their heavenly Father wrought in them "both to will and to do of his good pleasure," imbuing them with wisdom and holiness—the children of superstition have made images in their own minds, (as the ancients did of gold and silver, wood and stone) agreeably to their several fancies—and have not only worshipped them, but used all their energies to persuade all people to bow down to them, and worship them, also. And yet the Scriptures are not to blame for these perversions: their directions are clear and simple. Witness the preaching of the blessed Jesus—"blessed are the *pure in heart*—blessed are the *meek*—blessed are the *peace-makers*—blessed are the hungerers and thirsters after *righteousness*," &c. The Apostle Peter is also exceeding plain—"add to your faith, virtue—and to virtue, knowledge,—temperance—patience—godliness—brotherly kindness, and charity. Surely the intelligent human family know what *these things are*, as well as they know what animals and vegetables are. There is no *mystery* about them; nor are their natural effects either concealed or unsearchable;—but all may know them, from the least to the greatest. If they are cultivated or occupied, they will prove themselves to be divine *gifts* and *talents*, capable of an everlast-

ing increase;—and they will enrich their possessors with the treasures of *purity—meekness—mercy—faithfulness—virtue—knowledge—temperance—patience*, &c.—verifying the further declaration of the Apostle: “If these things be in you, and abound, *they* make you, that you shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.”

Now my dear M., what greater blessing can any sensitive soul desire, than to “have an entrance thus abundantly ministered to it, into the kingdom of our Lord and Saviour Jesus Christ?” And the Apostle ascribes this blessed consummation, not to the notions of men about *these things*, but to the influence or operation of *the things* themselves. (See 2nd Peter, chap. 1st.)

Though the remoteness of our habitations prevents us from enjoying frequent personal intercourse, yet it is a precious privilege that our minds are not capable of being equally shackled. We can still commune in spirit, and by cultivating the precious gifts of our Heavenly Father, we may approach nearer and nearer to *Him*, and in the same proportion, draw nearer to *each other*.

The many dear friends that I should probably meet with, were I to go to your approaching Yearly Meeting, furnishes a strong impulse to my natural affections *to do so*. But it would be temerity in me to proceed upon that ground alone, with the expectation that I should thereby be qualified for religious usefulness. I am therefore constrained to relinquish the prospect. It would, however, give me pleasure to hear, through the medium of thy pen, how you fare. My affectionate remembrance is presented to

thy father and mother—and to all my dear friends in your neighbourhood who may inquire after me, please to present the kind salutation of

Thy affectionate friend,

EDWARD STABLER.

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*Alexandria, 9th mo. 2nd, 1830.*

To say that I have often thought of thee, my dear friend, and of all my dear friends at and about B., would be *common-place*, and would by no means convey an idea of that earnestness of affection, with which you have been remembered.

I was favoured to arrive safely at my dear home, on the 12th of last month, and found my beloved domestic circle in good health,—and still possessed of unimpaired affection for their long-absented wanderer. Our meeting was mutually joyful; and my heart was filled with thankfulness to the merciful Author of our being, for the great blessings contained in the interchange of even *domestic love*. Oh! who that has ever felt them, can doubt that they are real? and that there is an eternal distinction between the source from which they flow, and the doleful fountain of sighs, and tears, and agonies? But alas! the latter also are *too real* to be disputed;—and *both*, as effects, give self-evidence that there are causes which produce them. The *existence* of the tree is known by its fruits, as well as *its kind*.

We are sent into this world to philosophize (to learn the dictates of wisdom) in relation to these *realities*, in which our interest is so great, *forever*; (that is, perpetually, both in time and eternity.)

And in this school, all is practical, and *truth* is not left to be determined by the uncertain glancings of the imagination, or the wayward reasonings which embrace *them* for a foundation: but *facts*, which are always true, arise in countless multitudes around us, and by them we are inspired with *certain knowledge*. All the verities of *life*, in the diversified modes of *vegetable*, *animal*, and *spiritual*,—each seeking its appropriate food, in its proper field of existence, and bringing forth *forms* and consequences, corresponding with its nature,—are exemplifications of the “thousand thousands,” which minister to our *heavenly Father*, to impart to his children the infallible knowledge of the Truth, in all the various relations, in which they are interested, either as inhabitants of the world of *matter*, or of *mind*. For, in respect to *both*, he is *gracious*, and he is *kind*. All of us, in certain stages of experience, are disposed as Abraham was, when in the same state, to petition for the *life* and *felicity* of that *birth*, which is “after the flesh.” “Oh! that Ishmael might live before thee.” And the prayer is granted, even in respect to *that*;—“behold I have blessed him, and will make him fruitful, and will multiply him exceedingly.” And so, we see it is now, as well as formerly. The same unchangeable mercy continues to bless, and to multiply the natural creature and his enjoyments, though his living is procured in the wilderness of this world,—and his selfish propensities and wants cause “his hand to be against every man, and every man’s hand against him.” For we see that the very nature of worldly benefits is *exclusive*. *That* which I *eat*, and *drink*, and *wear*, no other person can use in the same way,

without excluding me. But it is joyfully the reverse, in respect to the *good things* which appertain to him that is "born after the spirit."

Thou, and thy dear parents, and sister, and dear S. P., witnessed more than once, in company with our beloved friends, that there was no power, either felt or desired, to monopolize *purity of heart*, or *meekness*,—or *gentleness*,—or *kindness*,—or *love*: but we all perceived with gladness, that the abounding of any one, so far from impoverishing the rest, increased the measure of each one's possession; and, like the beautiful emblem, *sun-shine*, the more each one had, the more it abounded unto all.

Well, my dear child, these precious things are worthy of all attention, to cultivate and cherish them, for they also will increase and multiply, until, like the patriarchs of old, we may have *flocks* and *herds* of them, and become exceedingly rich in heavenly treasures, which "moth and rust cannot corrupt, nor thieves break through and steal." Here, I am sure, we may all see the everlasting goodness of the God of love, and perceive his readiness to make us affluent in the precious things of his kingdom, inasmuch as he gives them to us unasked, and only requires on our part, that we should receive and cherish them. And this was the prophet's view, when he said, "and it shall come to pass in that day that a man shall *nourish a young cow* and *two sheep*; and for the abundance of milk that they shall give, he shall eat butter; for butter and honey shall every one eat that is left in the land." By this beautiful and accurate symbol, he shows the felicitous consequences of receiving and nourishing the "good and perfect gifts" of our divine Benefactor.

This will be made even more plain, by reversing the statement, and substituting a *young lion* and *two tigers*, to be nourished, instead of the gentle, profitable, and harmless natures of the cow and sheep. No rational understanding can, for one moment, hesitate to believe, that in the latter case, *devastation* and *destruction*, instead of *butter* and *honey*, would be the result of such a disastrous choice. Well,—it is even so with every one who nourishes the pure and gentle, or the fierce and destructive, tempers, which characterize the different animals above mentioned.

I am aware, my dear A., that I have not deserved that thou shouldst write to me soon; but I nevertheless desire it. And perhaps I may venture to plead in excuse for my tardiness in repaying the debt thy last letter placed me under,—the long journey that I have performed,—a multitude of concerns which engaged my attention, upon my return,—and my crippled hand. But I had incomparably rather depend upon thy affection, to dictate when thou art to write to me, than upon any sense of debt or obligation. My dear love to S. P., and to E. K. when thou seest her. To the former, thou mayst give the perusal of this letter, and she may read it as if addressed to herself—to thy father, mother, and sister, it will of course be common property (such as it is) with thyself. My affectionate remembrance to my friends who may inquire after thy very affectionate

EDWARD STABLER.

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## ON THE DEATH OF MARY BUDD,

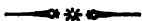
*Daughter of Joseph Budd, of Philadelphia, who  
died of the yellow fever, in the year 1803.*

From scenes of public, general distress,  
Where thousands feel calamity's hard press,—  
I turn to private sorrows, which impart  
A keener anguish to the feeling heart.  
When in the annals of the world, we read  
Of crowds that suffer, and of hosts that bleed;  
Of cities sack'd, of famine's direful sway,  
Of regions by volcanoes swept away;—  
A certain sympathy pervades the mind,  
But 'tis a sympathy of sober kind;  
Unlike the rushing tumult of the soul,  
That tide of grief impatient of control,  
Which swells the bosom, when the friend we prize,  
Is snatch'd forever from our longing eyes.

Of late, among the victims, day by day,  
The besom of destruction swept away;  
None on our feelings had peculiar claim,  
We there discern'd no friends, no kinsman's name:  
But this no more consoles us,—now we mourn  
A lovely cousin from our fondness torn:  
Mary, the meek, the pious, and the good,  
Whose virtues were too modest to intrude,—  
Mary is gone! this eve gave up her breath!  
Twelve days she struggled with disease and death—  
'Twas nature's struggle—for, her soul resign'd,  
Long since had left all earth-born cares behind.  
No unrepented sins oppos'd her way,  
No low attachments urg'd her to delay;

But like the imprison'd bird at once set free,  
Mounts up exulting in its liberty;  
E'en so her spirit wing'd its flight abroad,  
Eager to meet her Saviour, and her God.  
When such depart, we gaze upon the view;  
Oh! who could gaze, nor wish to follow too!  
Alas! a warning something from within,  
Declares that heaven hath not a place for sin;  
Conscience upbraids us with our murder'd hours,  
Our hidden talents, or perverted powers.  
Hence the polluted soul, of crimson dye,  
Shrinks from the awful tribunal on high;  
Hence we hug life; tho' weary is the load,  
Tho' cares distract us and misfortunes goad.  
Not so our cousin and our friend belov'd,  
By virtue and by innocence approv'd:  
She, unreluctant bade the world adieu,  
And tow'rd's the realms of light with sister angels  
flew.

ARCHIBALD BARTRAM.



## MEMOIRS OF SAMUEL W. CLARKE,

OF RHODE ISLAND.

This remarkable child was born of respectable parents, Ray Clarke son of Ethan Clarke, and Celia, daughter of Christopher Greene. In early life he manifested a stability of mind, very unusual for a child of two or three years of age; at which time he often accompanied his grandfather when he attended meetings for worship; sitting remarkably quiet, and evincing that control over his own



thoughts and passions (and which appeared to increase with his years) which is rarely possessed by those of much riper age. To the most careful observer, he seldom manifested any perturbation or confusion, when in the company of the middle aged, and the aged; but to the latter he was peculiarly and familiarly attached; and for the last four years of his life, sought the company and society of such, both social and religious, much more than those of his own age.

By the time he had attained the age of five years, he very constantly attended religious meetings on the first-day of the week, when his health would admit: and, living near two meeting houses, the weather seldom was such as to prevent his attending: nor did he at this, or any subsequent period of his life, stay at home because none other of his connexions were going to meeting. He early manifested a decided preference to the Society of Friends; and although his mother about that time, had united herself to the Congregational Church, yet his predilection for the Society of Friends continued, and his mother and grandfather Clarke, with whom he mostly lived, granting him perfect liberty, he seldom attended any other meeting for public worship. After he had attained his seventh year, he generally attended the meeting held in the middle of the week; often when at school, obtaining the consent of his teacher for that purpose. Such was his attachment to the aged part of the society, that he was scarcely known at any time to leave the meeting house, after the meeting was ended, until the most aged (who were usually the last) had left it; and however long any of the meetings continued, whether in silence or

otherwise, he was not, at any time, discovered to manifest the least desire to hasten away. For several years he was particularly attentive to an aged friend, Paul Greene, who was unable to walk without crutches; and he was careful at all times when present, in rendering him such services as were within his power, and he often visited at the house of the said friend, in whose family he would spend several days at a time with great pleasure.

About this time he showed a particular desire to attend those meetings, in which none but members of the society are accustomed to sit. The circumstances attending the first time he was admitted to sit with Friends, during their transacting the affairs of the church, were as follow: When the first meeting closed, instead of going out with others that were not members, he kept his seat; a friend seeing him, and thinking it probable he did not observe it was time to depart, went out, giving him a gentle touch as he passed; this he did not appear to observe. A second, mentioned to him, that he believed the first friend wished him to go with him. He then followed him out, and expressed a wish to sit through the last meeting, provided Friends were willing. The friend then proposed to him to take a seat near the door; adding, that if he sat quietly, he did not think Friends would object to it; but this proposition did not seem to coincide with his feelings; he was unwilling to go in again, without the consent of the meeting. The friend then left him, went in and mentioned the circumstance, but in rather a low voice, and there being other business before the meeting, it was not observed by many, and consequently not attended to. In the mean time, Samuel

was seen walking the yard in a very thoughtful attitude, passing and repassing the door, (which stood open) and frequently casting a wishful look into the house. While walking in this manner, two boys were seen coming towards him; when he saw them, he walked towards them, and appeared to say something; upon which they immediately turned and went away; soon after, another boy was seen coming towards him, whom he met and turned away in the same manner, resuming his walk as before. By this time, a friend who had observed his movements got up and mentioned his request to the meeting, which being considered, it was agreed to admit him. He was then invited in, took his former seat, and sat through a long meeting, without the least apparent impatience; and from this time became a diligent attender of meetings for discipline as well as those for worship.

As early as five years of age, he gave evidence that his mind was not only impressed with ideas of a future and different mode of existence, but also of rewards and punishments, as the result of the present life, whether virtuous or evil; remarking of his grandmother Clarke, who died sometime before his birth, that "if she was a good woman, she was now happy; but if not, miserable."

At a subsequent period, being informed of the death of one of his very aged neighbours, "Well, grandpapa," said he, "he has had his day, and if he was a good man, he is better off now." Being on a visit at the house of an uncle, where lived an aged pious black woman, he expressed great concern at finding she could not read the Bible, and seemed to feel it incumbent upon him to teach her to read, in

order that she might enjoy that privilege. Finding this, however, too difficult and lengthy a work, he attempted to enlighten her mind by conversation, and reading to her in the Bible, telling her she had already lived to a great age, that consequently her time here must be very short, and urged the necessity of preparing for a future state. Whether this made any impression on the mind of the black woman or not, it did on that of her mistress, who died a short time after.

Some one, speaking in his hearing of visiting a sick man who was in the habit of using profane language, he said to his mother, "he hoped God would give him a repenting heart before he died."

Without any one encouraging him, he adopted the plain language, in which he was indulged.

About the year 1815, he was seized with an epidemic, which after eight or nine days severe distress, put an end to his probationary state. Thus closed the short, but interesting life of one, in whose death more are left who feel the privation of his society, than most, if not any other, who had not longer lived to form the bonds of social and religious union. Yet none have just cause to mourn, or rationally desire his return; he having given many unquestionable proofs, that his mind, through the inspiration of the Almighty, had not only been enlightened, but by its favour, as he yielded to it, become prepared to join the just of all generations, in the kingdom of his God.

*Greenwich, 1816.*

*Additional Memoirs of Samuel W. Clarke,  
given by his Mother.*

Our beloved son was born the 14th December, 1805. The first year of his life, he suffered much from the complaints incident to infants, though with the outward appearance of health. After being weaned, he became rather slender, but was very active. I devoted myself to his comfort and amusement, and was happy in tracing the first dawning of the various faculties of nature, and the first expanding of the affections of his heart. His father observed with pain an inequality in his animal spirits; and early determined to endeavour to regulate and form his habits to some pursuit, that should, as far as possible, counteract and destroy this tendency to extremes, already discernible in our dear child. From infancy to six or seven years of age, there was nothing extraordinary in his character or conduct, except his attachment to old people.

He was tender in his feelings, unusually mild in his temper, affectionate to his parents and sisters, quick in his apprehension, and endued with an accuracy of observation and memory, which not only promised usefulness, but excellence. Quick, strong, and permanent in his attachments, he was an object of more than common interest to all that knew him. When about seven years old, our dear son's mind was much affected, and engaged on the subject of religion. I had, till this time, lived without the true and living knowledge of God in the heart, (though what the world calls a believer) but the day-star then, I trust, began to arise in my soul, and the day-spring from on high to visit me, and I became

deeply anxious to instruct my children in the great and momentous doctrines of truth, on which I now rested the salvation of my own soul, and all those so very near and dear to me; endeavouring to lead their young and tender hearts to a Saviour, who died that they might live; enlarging much on eternity and the final day of judgment. I was happy to see them comprehend these sublime doctrines, more than I had believed possible, and to witness in their conduct some good effects.

Our dear son seemed earnestly engaged on these subjects: his mind was in a most extraordinary manner illuminated and absorbed in these great truths; and his conversation being clear, connected, and fluent, surprised us all. He addressed himself to old and young, to the servants as well as his companions; insisting, usually, on obedience to our heavenly Father, and love to his Son, as the only foundation for happiness hereafter; and painting, in the language of the scriptures, the dreadful state of those who were disobedient. He seemed particularly interested for black people. On a visit to his uncle Maxwell's, he conversed with an old woman belonging to him. She was pious, but could not read the Bible; he wished much to instruct her, but finding it difficult, he abandoned the idea, and said he would tell her what was in it. When his aunt saw me, she mentioned the great alteration in his conversation, and their surprise at his piety and fervour, so uncommon at his age, and so consistent with the scriptures. She informed me that the black woman said, my dear boy "would not live long, he was already God's child." He endeavoured to instruct his sisters; and I have often wept over the

precious aspirations of the Holy Spirit, from such young hearts. At this time he could not read the Bible with ease, but it was almost continually in his hands. He informed me of his desire to attend Friends' meetings. I consented he should make the trial, and ever after he was a constant attender thereat. His first attendance and preference was entirely independent of my personal intimacy with any of the members of the society. He now began to form an acquaintance with some of the members of the society; and he became much attached to some of its ancient heads.

Their week-day meetings were next an object of his desire; and I made arrangements for his dismission from school at the proper time. After attending those for worship for some time, and wishing to sit in those for business, it was proposed and acceded to by the members. I have noticed with surprise, that my dear boy returned from these meetings, (which sometimes lasted from eleven till three or four o'clock) without the least appearance of fatigue, disgust, or hunger. The discipline of the Quaker church, was now a matter of deep interest to him. He wished to dress in their manner, and use their language; desiring me to excuse him from the usual forms of address which have obtained currency in the world. I acceded to this, as well as all other of his wishes, connected with his profession; believing I had no right to interfere in regulating a mind, so manifestly taught by the spirit of God.

The dear boy requested me to say grace in my heart before meals; mentioning his own wish and intention of giving the Lord thanks always, and de-

sired I would prevail on his uncle and aunt to join us. His conversation was now pious and serious. He began the Bible, and read for some time every evening; intending to read it through.

His sisters were baptized. I left him at liberty to make his choice; he refused to join them, saying, he believed but in one baptism, that of the Spirit. Our town was very sickly last winter, and the many deaths made a deep impression on his mind. He often remarked, solemnly, on the uncertainty of our existence, and the necessity of a due preparation for death. He was in the constant habit of drawing matter for the improvement of his heart, and life, from many striking, or, to him, interesting occurrences; such as the one just mentioned; the deliverance of his friends or neighbours from danger; the public punishment of those who had transgressed the law; dwelling earnestly on the hope he felt, from the conduct and confession of one, that God would grant him repentance, and forgive his sins.

The great and essential doctrines of religion were made plain to his understanding, and he could give as good a reason for the hope within him, as most of those who had twice his years; adhering uniformly to the faith he had embraced, and zealously defending the Quaker practice and belief; expressing his hope and expectation of being one day a preacher among them himself. Almost every sabbath, it was his custom to take his sisters up stairs, place chairs in order, and hold a meeting; he was much delighted if he could prevail on them to sit still: he would sometimes preach and pray, and then dismiss them in the manner of Friends. It gave him great satisfaction to be able to induce his young ac-



quaintances to attend meeting with him. In this he often succeeded; and after the assembly separated, he occasionally preached to them himself. I wished the morning and evening prayers of my dear son to be his own, in thought and expression. His manner was devout, and his matter that of a mind more exercised respecting the state of the soul after death, and the spirituality and the glory of our heavenly Father's existence, than most would have believed possible in one so young.

I had often been told that "Samuel could not live long; that he was not fit for this world." A good old lady, my aunt, to whom he was much attached, said, "I must dedicate him, a second Samuel to God, from his birth." And now in the midst of all our hopes, spiritual and temporal, for surely a child could scarcely promise more, God saw fit to remove him from us, and to take him to himself. How heavy the blow! How irreparable the loss! none can understand it, but those who have suffered.

I had fondly anticipated a youth, not of levity, folly and transgression, but full of peace and piety; which, instead of trying our hearts with its wanderings, should edify by its purity. I had looked forward to the time, and many of those who knew him, indulged the same hope, of his being a teacher and pillar in the church of our blessed Lord. This hope I would not have exchanged, to have encircled his brow with the first earthly diadem.

He was nine years old. Eight days of sickness and anguish severed him from our arms forever.

Now I know something of the cross of Christ Jesus; that cross which crucifies me to the world, and the world to me; and in the dissolution of this

our fondest earthly hope, respecting this our first-born and only son, I realized the way in which I was led to follow a Saviour, who, for my sake, "became a man of sorrows, and acquainted with grief."

CELIA CLARKE.

*Greenwich, Rhode Island.*



### SYLVANUS GARDNER.

Died at Chatham, in the State of New York, on the 9th of the 12th month, 1831, Sylvanus Gardner, aged upwards of ninety years. He was born on the Island of Nantucket; but as his early cotemporaries mostly passed away before him, few materials are left to mark the interesting and important season of youth.

During the middle and latter periods of his life, great integrity of heart towards man and towards his Maker, shone forth conspicuously in his character: indeed, many have long known and loved him, as an upright pillar in the church. Low in his outward circumstances, he yet appeared cheerful, and contented with his allotment, preserving great simplicity of life and manners: and as an elder established in the truth, he endeavoured faithfully to occupy the talent given him. He diligently attended our religious meetings till near his close, frequently on foot, even when deprived of his sight.

His daughter, who had long faithfully attended upon him with true filial affection, penned the following testimony concerning him.

"It lives on my mind to write a few lines concerning my dear father; it having been my lot to

live with him from my cradle to the close of his days. He was religiously inclined from my first remembrance of him; but as years increased, it was evident that his zeal and concern for the cause of truth increased also, more especially in the last ten or fifteen years of his life. He was livingly engaged to attend meetings for worship and discipline, endeavouring to stir up others to the same. He was a good example of self-denial and upright walking, often saying, "did we, as a society, live up to our profession, every thing would be sweet and clean among us." But the last few years were above all the most admirable—he seemed swallowed up in the divine presence, and his mind so weaned from the world, as though he had no part in it; often sitting two hours at a time, in an inward, retired, sweet frame of mind, in which he appeared to be contemplating, and meditating on heaven and happiness. He was very patient—on being asked what he would have to eat, he would reply, "a little of any thing, I lack for nothing;" and then added, "Oh! did we consider how little it matters what we eat or drink, if we can only have that peace of mind, which is more to me than all things this world can afford." His understanding and memory held out to the last—often repeating passages of scripture—for which he ever had a great regard.

MARY GARDNER.

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## REFLECTIONS.

In contemplating the great family of mankind, as composed of beings formed for immortality, and the enjoyment of eternal life, the benevolent mind is arrested with feelings of commiseration. It beholds the prominent objects of pursuit, that engross the attention of a large portion of the human species, as bubbles, or phantoms, in comparison of that substantial enjoyment, designed by the great Parent of the universe for his children and rational creation. This permanent happiness is only to be found in the realities of a life of goodness—which is the life of God in the soul—and is characterized by the term, “eternal life.”

“What shall we eat? and what shall we drink? and wherewithal shall we be clothed?” are considerations that appear to engross far too much of the powers and energies of rational, intelligent beings. Hence, the important examination, proposed by an eminent apostle, is worthy of all acceptance, and application—especially by those who are “careful and troubled about many things,” while “the one thing needful,” is either not chosen as the primary object of their pursuit, or not yet attained. “For,” says James, “what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.” This is not only applicable to the animal life of the body, but also to the life and ardour of the noble faculties and powers of man, when absorbed in the pursuit, or seeming enjoyment of all that this earth affords.

## GEORGE DILLWYN'S LETTER.

*London, 2mo. 27th, 1798.*

Dear Friend,—Thy salutation of 12th month 10th, came to hand 29th ult. and is a pleasing evidence that, notwithstanding my S. D. and I have spent so many of our latter years away from our native land, we are not forgotten by *all* our old and valued acquaintance there. It does not lessen the worth of thy communication with us, to observe thy care that our stay on this side the Atlantic be not protracted beyond its proper limit. Indeed, if it is right for us to attempt a return, the stage of life to which we are advanced, seems not to favour the thought of much delay, especially when I consider how very trying sea voyages have heretofore been to my *then* stronger constitution. As to ourselves, our lot since we came from Germany, has been so much stationary, that I am willing to suppose we have got near to the end of our tether, and not many days pass over, without our looking for the signal of release. But in the list thou hast given me of those, whom thou seemest to expect, will clear out with us, soon after the approaching Yearly Meeting, I observe the names of two, who if they are ready by that time, must be excused from so general a visit as is usually made; for they will hardly have been at more than a half, or two-thirds of the meetings in this nation. The same, however, or more, may be said of our brother W. S., who has visited but a few, (his service lying chiefly among strangers) and yet

is looking pretty earnestly homeward. He has manifested it by applying to the last morning meeting for a certificate, which is ordered; but he is not yet set at liberty in his own mind, and will probably find room for the further exercise of resignation and patience.

Dear Thomas Scattergood, after another exercising stop in London, has again got into the country, in company with John Bevens, an elder, and two valuable young female ministers of Tottenham, named Susanna Horne and Sarah Fairbank. They are now I suppose in Sussex, and appear by their letters, to be moving along very comfortably. By another from the companion of Sarah Harrison, received a few days ago, we think they are near Cork, and expect shortly to have done with Ireland. From Dublin we learn, that David Sands had been poorly, (the climate being unfavourable to him) though he was mending: and that your late valuable visitors, Deborah Darby and Rebecca Young, had just finished their service in Ireland, and were about returning home. The rest of *our country folks* are in the northern counties of England, and not expected to be in London, much before the Yearly Meeting in the 5th month.

Having given thee this short account of *them*, I revert to thy letter, in which thou hast given a very motley description of our poor and highly favoured, yet too ungrateful, Philadelphia. It is, however, encouraging to hear that you have so many proofs of the Lord's continued regard, in raising up advocates in the cause of truth and righteousness among you, and owning your assemblies with his life-giving presence. Even the report of these favours is

cheering, like a brook in the wilderness to weary travellers; and though we are not permitted to stop long in pleasant places, we may humbly hope we shall meet with one little spring after another, to the end of our pilgrimage, if we endeavour to hold on our way, and cast not off our confidence in times of difficulty.

Thy information of the Yearly Meeting's Address to Congress, in behalf of the poor abused black people, and the care extended by Friends to some of the young Indians, is pleasing. When we reflect, from what small beginnings, our religious society have been instrumental in spreading light around them, on past occasions; it encourages a hope of the divine blessing on their future exertions, and that what their hands find to do, they will do with the might they are favoured with, as opportunity occurs.

My wife joins in love to thee and thine, thy brothers and theirs, and your connexions, with dear Joseph.

Thy affectionate friend,

GEORGE DILLWYN.



## A TESTIMONY

*Of Abington Monthly Meeting, Pennsylvania, concerning our ancient and much esteemed friend Anthony Williams, deceased, dated the 27th day of the 7th month, 1795.*

He was born in Merion, and removing with his parents when young, settled within the verge of this monthly meeting, where he resided the remainder of his life.

He was religiously inclined from his youth, and after his marriage, was industriously engaged in providing for the support of his family;—yet not to the neglect of his religious duties. About the meridian of his life he met with a close trial, in the loss of his beloved wife; and being surrounded by a very numerous family of children, for whose welfare he was anxiously solicitous,—he was, through the extendings and communications of divine favour, renewedly drawn to a more close engagement and dedication of heart, to the service of truth: and in his conduct, he exhibited a continued care to example well, especially in the timely attendance of our religious meetings, on week-days, as well as on first-days; wherein his deportment was grave, solid, and reverent; often manifesting by the tenderness of his spirit, the evident descendings of heavenly regard; whereby some of us have been comforted and instructed.

He was an example of moderation in his family, and was deeply exercised, in the loss of many of his children within a short space of time; whose plainness and sobriety gave proofs of his religious care in their education, and that his concern for their welfare was accompanied with the divine blessing.

In his conversation he was cheerful, attended with a peculiar sweetness of disposition, which rendered his company both agreeable and instructive.

A religious concern clothed his mind for the well ordering of the discipline of the church in its various branches, and in promoting peace, harmony, and love amongst his friends and neighbours.

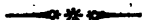


Being of an hospitable disposition, and possessed of a large share of temporal riches, his house was open to the entertainment of his friends and others; and his benevolence manifested, in his attention and contributions to the poor.

He was appointed an elder in 1761, which station he filled to the time of his decease, with a good degree of faithfulness. He was an affectionate husband, a tender parent, and a good neighbour; much beloved by friends and others. His illness continued upwards of three weeks, during which he underwent much bodily pain. He departed this life on the 11th of the 8th month, 1793, and was buried the 14th of the same in friends burying ground in Abington aforesaid. Aged upwards of eighty-two years.

Signed on behalf of the meeting, by

GEORGE WILLIAMS, Clerk.



## LONDON YEARLY MEETING EPISTLE.

From our Yearly Meeting held at London, by adjournments, from the 19th of the 5th month, 1777, to the 24th of the same, inclusive,

*To Friends, at their Yearly Meeting, at Newport, on Rhode Island, for New England:—*

DEAR FRIENDS,—We received the Epistle from your Yearly Meeting, held at Newport, Rhode Island, in the 6th month, also that from your Meeting for Sufferings, held at Providence, in the 8th

month, last year. It affords much satisfaction and comfort to us, to be informed, that notwithstanding some of your members are declined from faithfully maintaining the various branches of our Christian testimony, yet there is a living remnant preserved amongst you, who are concerned to support our religious Discipline, upon that foundation, on which the holy Apostles laboured to build the churches,—which was, Christ Jesus. This is the foundation, on which the faithful have been preserved, in all ages,—against which the gates of hell shall not prevail; for other foundation can no man lay, than that is laid. Keep your eye single to this, beloved Friends, and it will be your preservation under every suffering, which it may please divine wisdom to permit for the trial of your faith, and your love, in these perilous times of confusion and distress;—remembering, whom the Almighty loveth, he chasteneth: but if ye be without chastisements, then are ye bastards, and not sons. If ye suffer with Christ, ye shall also reign with him.

We find an engagement upon our minds at this time, that you may recommend to your monthly meetings, to exert themselves in advising the negligent among them, to a diligent attendance of your meetings for worship, both on first and other days of the week; and also your meetings of Discipline; that all may be engaged, when gathered, in silent, awful waiting before the Lord, for the renewal of inward strength and ability; then will you be qualified to come up in the performance of every duty, civil and religious,—in your families, in the church, and in the world;—that ye may keep a conscience void of offence towards God, and towards men.

Then will your opposers, and such as may be watching for your halting, find no occasion against you, except concerning the law of your God. So will you be enabled to be a strength to those, who have lately been joined with you, in religious fellowship, through conviction,—when they behold your godly zeal for maintaining good order in your meetings; and your care to deal with all such as do not conduct themselves consistent with the principles we profess, agreeable to gospel order and authority,—which is for edification, not destruction.

Your endeavours towards freeing the oppressed Africans amongst you, from under bondage, in order that they may enjoy the common privileges of mankind, is very acceptable to us; and we wish you may continue a Christian care in this important branch of our testimony. Let all your deliberations hereon be under the influence of that wisdom which is profitable to direct. Then will your conduct herein be well-pleasing to the Almighty, who hath created all nations of one blood.

We salute you, in the fellowship of the gospel, and therein remain your friends and brethren.

Signed in and on behalf of our aforesaid meeting,  
by

SAMPSON LLOYD, JR.

*Clerk to the Meeting this year.*

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## FRIENDS' MISCELLANY.

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No. 6.]

FIRST MONTH, 1833.

[VOL. III.]

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### MEMOIRS, LETTERS, AND OTHER WRITINGS OF SARAH WATSON,

*Late of Buckingham, Bucks County, Pennsylvania.*

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Although no record of the pious example and virtuous actions of those who have been removed from works to rewards, and who now enjoy the "crown of righteousness," among the spirits of the just made perfect,—can at all increase or diminish their enjoyment of that happy state; yet, on the part of survivors, such memorials have often been blessed, as the means of stirring up the pure mind, and exciting to watchfulness and diligence in the great work of the soul's salvation. The weary and disconsolate traveller is sometimes animated and encouraged to press forward, by finding way-marks set up by others, who have trod the same path. The recital of the exercises of those faithful labourers in the "harvest that is plenteous," who now "rest from their labours," having received their wages, may prove an encouraging excitement to others to "go and do likewise."

Impressed with these views, some of the relatives and survivors of Sarah Watson, have been induced to "gather up the fragments that remain," as penned by herself, and to preserve some account of her

walk through this probationary scene. In her appears, and it is a consoling reflection to her connexions and friends, an example of the verity of the conclusion adopted by Solomon, "Honourable age is not that which standeth in length of time, nor that is measured by number of years; but wisdom is the gray hair unto men, and an unspotted life is old age."

Sarah Watson, the youngest daughter of John and Mary Watson, of Buckingham, in Bucks County, Pennsylvania, was born in the year 1786. Owing to the declining state of her mother's health, when but a few months old, she was placed with her grand-parents, Benjamin and Ann Hamton, of Wrightstown, under the particular care and attention of her aunt, Sarah Hamton.

In the 12th month, 1788, her mother, Mary Watson, departed this life, after a lingering illness of about two years continuance. In a short memorial, written by her husband, are these expressions: "After an acquaintance of more than seventeen years, I can say that I dont remember to have ever known her mind discomposed, or her countenance changed by *passion*; or to have heard her use an angry expression, on any occasion." A mind so uninterruptedly clothed with a meek and quiet spirit, must have been peculiarly fitted for the important task of training up her children in the way they should go, and of cultivating their minds, as well as contributing to their natural wants and bodily comforts.

To be left motherless at so tender an age, must subject the infantile mind to many privations, notwithstanding all the tender sympathy and assiduous

care of relations and friends. O ye-favoured daughters, whose mothers are not yet taken from you by the stroke of death, compare your situation with that of Sarah Watson when a child,—and learn to value the care and counsel of your parents as you ought—learn to be thankful to your heavenly Father for his blessings conferred on you, through your parents—learn also to cultivate the tender feelings of love and sympathy toward the orphan, the fatherless, or the motherless child.

Sarah Watson's mother, on her death bed, gave an affectionate charge to her children, respecting their conduct in life, directing them to a constant watchfulness over their words and actions, and prayer to kind Providence to guard them; saying, that such had been her practice, and that she had experienced it to be her preservation from many and various temptations. This pious charge was, no doubt, a blessing to those who were old enough to receive and retain it; but Sarah's infant state must have precluded her from much benefit, otherwise than as it resulted to her from the corresponding example of her elder sisters who profited thereby.

The effect and example of watchful, upright conduct and conversation in elder children, are often felt and imitated by the younger. For as in families, the influence of the general conduct and manners of the parents has a powerful tendency to form the minds and habits of the children; so the elder children are often followed by the younger, and it becomes important to set before them a good example in all things.

Under these views, there can be no doubt, that Sarah's infant years had some advantages in the ex-

emplary conduct, and affectionate tenderness of her elder sisters, and the aunt under whose care she was placed. But she did not long enjoy the kindness and care of this aunt, for Sarah Hamton departed this life in the 3rd month, 1792, and this privation was then supplied by her aunt Elizabeth Hamton. In this family she mostly remained during the life of her grand-parents, and assisted in waiting on them in their declining days.

During her minority, Sarah's mind appears to have been impressed with religious concern, and a care for the welfare of her brothers and sisters from whom she was thus separated, as is obvious from the following Letters, addressed to them, dated at Wrightstown.

Dear Brother,—How awful is that thunder which has just rolled over our heads! It seems enough to awaken the most hardened Deist or Atheist, to the sense of a God, before whom they ought to tremble and adore. It has left my mind under a calm serenity, and I cannot express my present feelings in any better language than to say, it seems as though my life had been preserved amidst the threatening displeasures of an Almighty Power. In these solemn moments, (while pleasure is disarmed of her power to please) it is good for us to reflect upon our past conduct, and see whether it has been such as will yield satisfaction, when the awful stroke appears so nigh.

I have this day felt much anxiety, not only for thy *present*, but *eternal* welfare;—which has induced me to write these lines. I desire thee not to suffer the pleasing hopes of an affectionate sister to

be blasted by the "contaminating influence of vice;" but keep thy heart with all diligence from its infectious power. My spirit would even sink with the idea of seeing an innocent brother become a prey to the artful insinuations of an adversary; "who is continually going about seeking whom he may devour." Yet this declaration remains true, "My grace is sufficient for thee." I believe, at present, thee would abhor such conduct as many have inadvertently been led into, yet my great anxiety for thy preservation in the paths of virtue, leads me to caution thee, not to give way to the first appearance of evil; but upon all occasions, to keep a strict guard, and not suffer the ridicule of light company to prevail with thee, to do any thing that conscience says is wrong.

I know not why these sentiments have occurred, as thy present conduct is, in general, very pleasing to me: but knowing the paths of youth to be slippery, I am often thus concerned for thee; though I believe my conduct is not more spotless than thine. I hope my seriousness needs no apology.

Dear Sisters,—Feeling my mind covered with a sweet serenity, accompanied with a desire for your present and eternal welfare, I cannot, in justice to my own feelings, avoid addressing you in this way.

I have been thinking what a great thing it is to be a CHRISTIAN. How little will all the accomplishments we gain in polite company, avail us in that awful hour that shall terminate all things here below! I have always had a particular aversion to compliments, and the trifling knowledge gained by



associating with the world's people; and would much rather form an acquaintance with those, who, by a regular course of innocence and simplicity, are capable of speaking their esteem, by a natural and easy smile, with an open and expressive countenance, far more sincere and acceptable, than the scraping and bowing of the high-cut nominal Quaker. There are, in my opinion, many things learned by going into high and polished company, that had much better never be learned. A certain affectation of manners, seems to be the characteristic of those who think they have more polish than their neighbours or acquaintance.

My dear Sister,—I have been indisposed for several days, attended with an unusual depression of spirits, that seems rather to increase; the cause of which I cannot fully comprehend. I believe that my prayer hath not been sufficiently ardent, that I might be endued with patience and resignation, under the many trials of this uncertain life: but an ignorant wish hath sometimes prevailed, that the bitter cup of affliction might be removed far from me; too easily believing that prosperity was capable of affording consolation. Perhaps these gloomy sensations are permitted to assail me, in order to convince me of the fallacy of human wisdom, when it wishes to usurp dominion, and become our director; not sufficiently considering that we know not what would be proper for us.

May I, from the belief now impressed on my mind, be made willing to endure these feelings with patience, and therein to witness self to be abased, and to have no will of its own; knowing that friend-

ship, and all the charms of nature combined, are insufficient to disperse these mental depressions.

5th month, 15th.

Dear Sister,—I was much pleased to receive a renewed token of thy affection; but can truly say, my spirits were much depressed on finding that affection revived in such pressing calls for *sympathy*, which I consider as due to those, from whose sympathy I have received much consolation in severe distress, when “Nature seemed to wear a universal shade.” Yes, my dear sister, from a degree of experience, do I know the power of sympathy over the human heart;

“Whose sweet influence soothes the soul to rest,  
And calms the tumults of the troubled breast.”

I had fondly flattered myself that thou wast happy; at least, contented; and hope it yet will be thy experience. For in the mental world, as well as the natural, a hurricane is, I believe, always succeeded by a calm. Though it may at times appear to us impossible, and our benighted minds may suppose that the dark shades which surround us, can never be dispelled, but must remain to swallow us up in despair; yet by settling down in *silence*, endeavouring to view all things with an equal eye, and putting our trust in Him, at whose command darkness fled, and the cheering rays of light appeared, we often experience consolation, even in the midst of affliction; and feel a supporting evidence that these trials (which do not arise from our own imprudence) shall hereafter be rewarded with an unspeakable joy (and are now permitted in order to prepare us for it;)

when perhaps we shall have to look back, and return thanks for that which now appears the most grievous. But I will dwell no longer on this subject, being incapable of expressing the long train of sentiments which arise in reflecting upon it: but shall leave thee to the guidance of the Divine Gift, which thou knowest, is capable of directing thee to the very source from whence consolation may be drawn. Though an improved mind may, in some circumstances, render our situations more disagreeable, yet, I believe, we ought to consider it as a blessing which we enjoy, more than the uncultivated.

Thy observations, my dear sister, on the difference between happiness and pleasure, entirely accord with my own, and I believe they are often confirmed by experience; and by no one perhaps more than myself. For although I enjoy but a small share of what the vain world calls pleasure, yet I experience a *happiness*, to which its votaries are strangers: a happiness, which I hope is planted too deep, for all the vanities of a mistaken world to root out. But indeed, my dear, I often tremble, lest this happiness should be undermined by the flattery and attention, which persons of my sex and age, feel a natural impulse to be pleased with; not considering, that if they once turn their minds upon *gaining admiration*, it will in a short time, raise them so high above this solid happiness, which is seated in the heart, that they will scarcely ever be able to attain it again, for it is better nursed by solitude and retirement, than by all the flattery and

attention which is paid by the undistinguishing crowd. Adieu!

12th month, 12th, 1802.

Dear Brother,—My neglect has not arisen from forgetfulness, but in part from my attendance at school, and a consideration of my own insufficiency, to compose any thing worthy of thy perusal, and thus excusing myself, I deferred it, until I received thy last agreeable communication. I was more than pleased to find that thy heart is influenced by a truly religious principle. When I have looked around, and beheld the young men so generally running in the broad way that leads to destruction, Oh! how earnestly have I desired that my dear brother might be preserved from their pernicious principles; and not like many others, give way by little and little, until what at first appeared *shocking*, might at length become even *pleasing*. I have also desired, that as I grew up in the world, I might be clear of countenancing those depraved mortals in their folly; as nothing can be more derogatory to female virtue and reputation.

SARAH WATSON.

We have but little account of the subject of these Memoirs during her youthful days, except what is gathered from her Letters and Memorandums; and as these form an important and interesting means of developing her juvenile character, and the state of her mind, the following have been collected and arranged according to the order of time, where the dates are given. It, however, frequently happened

that in Sarah Watson's hasty manner of writing, the year was entirely omitted.

*To Esther Smith, Buckingham.*

Dear Cousin,—I acknowledge, with pleasure, the receipt of thy agreeable communication. But, my dear, art thou not too impartial to thyself;—for, if upon a review of past improvement, thou hast to regret *thy* neglect, what must be the situation of thousands, who are daily spending their time, as it were, in a senseless stupidity, without even endeavouring to attain any of those improvements which are necessary to render them useful, either in domestic or religious society. Of this class, appear to be many within the circle of my acquaintance. But as I would not wish to form an intimate friendship with such, I am happy in finding some who are aiming at a higher character.

Let not the foregoing lines, give my friend an idea that I am boasting of my own improvements. Far be it from me. I often feel a defect in many respects, and even the want of those talents which many of the class I have mentioned, may be in an eminent degree possessed of; and which would have appeared to advantage, had they been exhibited to view by the effects of a good education.

Not feeling myself capable of writing any more at present, will therefore transcribe for thy perusal, a short piece of my own composition.

ON DETRACTION.

In what sweet tranquillity might people live, if they would employ that time in *improving themselves*, which is taken up in *publishing the faults*

of *others*. Yet so weak is human nature, that if we hear any ill of a person, how natural it is to tell it again! but if we hear any thing that is worthy of our attention, how seldom do we communicate it! From whence arises this weakness of the human heart? Can it proceed from a contempt of worthy actions? Or, is it not rather from a jealousy, that whilst we are exhibiting the good qualities of the absent, those who are present may view, in a different light, our own actions. "Beware of envy and jealousy, the two greatest sources of human misery." From these two sources, generally spring detraction, and all the nameless evils, which render mankind unhappy.

SARAH WATSON.

*Wrightstown, 9th mo. 19th, 1802.*

*To the same.*

*1st mo. 8th, 1803.*

Dear Cousin,—Although I have been long silent, yet I have not been forgetful of what I owe my friend, for her last pleasing letter. Had I the pen of a Thomson, or could I, like Milton, soar away upon the wings of unconfined thought, what a charming description could I give thee of the beauties of nature, which are now presented to my view by the faint glimmerings of the moon. All is calm and serene; and nothing disturbs the quiet repose of creation, except the little insects, who seem to be praising their great Creator, whilst man is forgetful. The awful silence which, at this hour, pervades immensity, adds a double solemnity to the scene. How sweet then is the reward of a well-spent day, when we can reflect with satisfaction and

self-approbation on the part we have been acting, since we arose in the morning!

*To the same.*

Dear Cousin,—I have this evening felt an unusual flow of sensibility and sorrow, in reflecting upon the loss of my dear sisters, who were snatched from me by the hand of death, whilst they were yet in the bloom of their youth and activity: but I have this pleasing consolatory hope, that they are happy. In the remembrance of these gloomy hours, I have also had to sound to myself this alarm, Be thou also ready: and it is at this time, my sincere desire, that I may be prepared to join them in the mansions of bliss, where, I have a hope, they are enjoying an uninterrupted succession of happiness.

I often think of what my dear sister Fanny said to her aunt Elizabeth, when she was attending upon her in her last illness. She one day gave her aunt a pocket-handkerchief, with these words: "Thee must take this, and keep it for my sake; and whenever thee sees it, think how much better off I am, than I was, when I gave it to thee."

*To the same.*

*4th month, 6th.*

I can truly say that I have sympathized with thee in the loss of thy dear ancient grandmother; and was sorry I could not testify my respect to her memory, as I wished to do, by attending the funeral. Her labours will be much missed; and I fear there are few of us coming up in her steps.

When we see daily instances of not only the aged, but also the blooming youth, being called upon by

the awful messenger, from whom no mortal can be exempted, why do we not receive instruction? Why do the impressions it makes, so soon pass away like the morning dew which leaves no traces behind it? Though we may form resolutions in these more serious hours, while pleasure is disarmed of her power to please, yet a short space of time, too generally effaces them, and the weakness of the heart, joined to the impulse of our natural inclinations, still bears the sway, and points out paths of pleasure yet unpursued, and invites us to lay aside the gloomy thoughts of death a little longer, and not spend our youthful days in pursuing those melancholy ideas; but to leave them for riper age, when the false glare of pleasure shall fade, and leave no further hope of its future enjoyments.

These reflections have occurred unsought for; therefore I have penned them, hoping my seriousness needs no apology.

SARAH WATSON.

*To her father, Dr. John Watson, Buckingham.*

Dear Father,—Thy amusing and instructive epistle afforded much pleasure. But I was truly sorry to read in it the account of thy hurt: however, I am glad it was no worse, for what a dreadful stroke it would have been, had it deprived thee of that life, which I hope, may be long continued to us as a peculiar blessing.

The description of the country was very pleasing, also the unaffected benevolence of the inhabitants. It brought to my remembrance the account we have in Scripture, of the Samaritan binding up the wounds



of the poor traveller: which, I have always thought, conveyed the most deep instruction of any thing I ever read in such a few words. What a pity it is that the narrow spirit of party and self-interest should so far prevail over mankind, as to take from them the pleasure of exercising hospitality and generosity; virtues, which flow from the truly benevolent mind, by the natural impulse of the heart; and the donor is fully repaid from the consciousness of having done good to a fellow-creature in distress. If a spirit of true Christian charity, and universal love to all mankind, with a sympathy for their misfortunes and sorrows, were instilled into the minds of children from their almost earliest infancy, would it not be of much more advantage to them in their journey through life, than to instruct them in the art of hoarding up abundance of this world's treasure, which cannot possibly afford them happiness, even whilst they possess it? A kind, affectionate disposition, is doubtless a good property, that ought always to be valued, though it may appear in ever so disagreeable a form.

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### MEMORANDUMS

*Made by Sarah Watson.*

30th of 8th month, 1804. Went in company with E. H. to the Falls Quarterly meeting, where we had the very acceptable company and gospel labours of several Friends from distant Quarters. I believe it proved a season of deep instruction to many minds, but had to regret, that, by not attentively watching, so as to be in a state of being benefited in the best sense, too small a portion fell to my lot.

9th mo. 4th. Attended monthly meeting, where we were favoured with the company of our esteemed friends, Martha Routh, Ann Miffin, William Ridgway, and Nathan A. Smith, whose gospel labours seemed to flow as from a fountain of love, especially to the youth. N. A. Smith spoke, as I thought in a remarkable manner, to a state then present. May it not be forgotten by those for whom it was intended, is the sincere desire of my heart at this time; and may I also remember the part which was adapted to my own particular state.

9th. Spent the afternoon with a friend, and the evening in company with the young man whose state I thought so remarkably spoken to by N. A. S., and thought I had cause to believe, from his conversation, that it was not altogether unavailing.

16th. Spent the afternoon alone in meditation; wherein I had to let fall a tear of sympathy for a friend; whose lot in this world, I believed to be trying. Felt a particular desire that she might be comforted under the many trials and difficulties of this uncertain life.

10th mo. 2nd. Attended monthly meeting, where we were favoured with the gospel labours of Phebe Earl and her sister Mary Hull, from the North River.

11th mo. 3rd. Heard of the sudden death of a man, of whom I think it may justly be said, that his life was almost one continued course of vice. May I, from this awful circumstance, more deeply feel the necessity of being ready.

16th. Heard of the death of an aunt, whom I much respected. She was enabled to bear a long

and tedious illness, with much patience and resignation; and I have no doubt that she is now reaping the reward laid up for the righteous.

“When heaven would kindly set us free,  
And earth’s enchantments end,  
It takes the most effectual means,  
And robs us of a *friend*.”

*Young.*

29th. Went to Middletown Quarterly meeting, where we were favoured with the company of several ministering Friends, whose services, I believe I may say from a degree of experience, were truly edifying—wherein I saw the necessity of sacrificing that which is most pleasing to the natural part.

12th mo. 13th. Wrote a very serious letter to a particular friend, which I sincerely hope may not be ineffectual in restoring him to the paths of virtue and religion; from which, I fear, he has in some degree deviated.

1st mo. 3rd, 1805. Went on a visit to a near and much esteemed connexion, where I stayed several days, and was favoured with an opportunity of seeing the happy effects of Divine direction and support, in the arduous task of educating a family of young children. May I endeavour to receive instruction from every circumstance that can possibly afford it.

8th. Attended monthly meeting, which was a time of great favour, even to me who am the most unworthy. May I remember, with gratitude, those favours, which I am sensible are not bestowed for any merits of my own.

2nd mo. 5th. Suffered much with the severity of the weather, in attending monthly meeting, for which I was more than rewarded.

7th. Spent some time in retirement, and serious reflections on the situation of a friend, who through temptation had given way to many things, which I believe, had been clearly manifested to him to be wrong. I said in my heart, what shall I do to preserve him? To which I thought I intelligibly received this answer: "Leave him unto me, and I will plead with him." For which I felt thankful.

20th. Favoured with the company of Friends, engaged in the service of visiting families. May the command given be sealed with obedience. One friend expressed himself in these words: "It is a comfort to parents, to see their children and grand-children walking in the Truth. Now I do believe the dear young people love the Truth, and as they are faithful to its teachings, they will become fruit-bearing branches, bringing forth fruits of righteousness and holiness unto the Lord." May the words of this ancient friend be verified.

3rd mo. 11th. Dreamed that a minister of the gospel whom I much respected, came to pay me a religious visit, and after sitting some time in silence, expressed these words: "What I have to declare unto thee is, that thy days shall be few in the land of the living." At which I thought I was much troubled, and the friend, observing my distress, with much solidity, added these words: "Be not troubled at my message; for I have to believe that the kingdom of heaven is open to receive thee." Which so affected me, that I awoke in tears. Though I do not

put any dependence on dreams in general, yet this left such an impression, that I thought it worth preserving.

4th mo. 11th. "Lord, if thou wilt, thou canst make me clean;" for thou hast all power both in heaven and in earth.

12th mo. 22nd. As the world itself is a mixture, we cannot expect to be always agreeably entertained in our journey through it. If I can but deserve the true friendship and affection of a few friends, whose amiable qualities have rendered them dear to me, I shall consider myself as enjoying a happiness, far superior to that pleasure which is conferred by the admiration of multitudes, and above that censure, which malice and ignorance are ever ready to bestow.

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*To Esther Smith, West-town Boarding School.*

Wrightstown, 1st mo. 26th, 1806.

Dear Cousin,—I was much pleased to hear from thee by thy sister. Thy kind remembrance was gratefully received by one, who, from a sense of many imperfections, has, at times, to experience the mortifying reflection, that no one can esteem her. Yet a ray of virtue is sometimes felt from a higher source, which I wish to retain, as it is alone capable of affording the real enjoyment of life.

When imagination wafts me to thy present abode, methinks I behold thee in that peaceful asylum, secured from many of the temptations of a delusive world, and enjoying all the pleasures that an agreeable society is capable of affording, without experiencing any of those disagreeable sensations, which are too frequently felt from an intercourse with the

world, arising from the different dispositions of human beings, and the very small number that are every way agreeable to each other.

*To the same.*

*Wrightstown, 5th mo. 15th, 1806.*

Dear Cousin,—Thy truly welcome epistle, was to me a renewed proof of the power of friendship over the human heart,

Whose sweet influence soothes the soul to rest,  
And calms the tumults of the troubled breast.

I had for some time before been indisposed, though not so as to be confined, with my old complaint in my throat and breast; and from the symptoms, the consequences to me appeared likely to be serious. I applied to a physician—he prescribed exercise, and also ordered blisters. They were at first of so much benefit, that I enjoyed the pleasing prospect of being again blessed with health: but have since taken cold, and find that they have not removed the complaint. But I must endeavour after patience and resignation; two excellent companions.

Health is indeed a blessing that we are more apt to covet than to deserve; for which reason, I believe, a privation of it to be of great advantage; as it teaches us, from experience, the poor, dependant state of mortals, and with humble thankfulness, we have to acknowledge the daily support, which is mercifully afforded us. But, as these sentiments are too deep for my inexperienced mind, I will change the subject, and endeavour to give thee some idea of the sensations, which the reanimated charms of nature have raised.

Spring seems in a particular manner, to show the care of Providence over every part of creation; even the least flower is not left to droop unnoticed; but is brought forward with as much care as those that make a gayer appearance. A striking proof that the low are regarded as well as the high, and even the meanest capacity accepted.

“The mind, with thoughts of good possess’d,  
With innocence and virtue bless’d;  
Untaught in vice’s ways;  
May taste these joys, by nature given,  
May lift the enraptured eye to heaven,  
And their great Author praise.” *Bentley.*

To add to the variety of my subjects, I may inform thee, that our beloved friend Joyce Buckman, has obtained a certificate in order to make a religious visit to the Southern States. I have felt that we shall miss her much, in our poor little meeting; and which of us is preparing to take her place? The thought is serious!

SARAH WATSON.

*To the same.*

8th mo. 11th, 1806.

My dear Cousin,—I am almost ashamed to own that the cares of this transitory world should so take up my attention, as to deter me from acknowledging the receipt of thy pleasing epistle. But necessity sometimes compels us to obey her commands, in preference to other employments, however delightful. As this has been my case, I hope my dear cousin will forgive me, without further apologies, which are always tedious to me, with the addition of a belief, that they cannot entertain my friends.

I have lately spent several weeks in Buckingham, in which time my beloved grandfather was taken very ill, and I returned home, where my time and attention were closely employed; as the nature of his disorder admitted little hopes of his recovery. But He who never tries us with more than we can bear, was mercifully pleased to restore him to our anxious wishes; perhaps too anxious; as it is natural to the human heart to wish to be exempted from sorrow. But how vain are the arguments of philosophy, to soothe the troubled breast, when compared with those of religion. How feeble are the efforts of human wisdom to console the many calamities of this life! While this is exerted, we do not pray for patience to endure them, but an ignorant wish prevails, that the bitter cup may be removed far from us, as the poet observes—

“Since the soul and the body unite,  
They both claim attention, while here;  
We can’t with the angels take flight,  
While chain’d to this animal sphere.”

*Ferguson.*

*To Stephen Wilson, Wilmington.*

*3rd mo. 23rd.*

Respected Cousin,—Being alone, without feeling a disposition of mind to regret the want of company, thought I would employ the calm interval in endeavouring to revive a correspondence, which (though transient) has afforded me too much pleasure, not to occasion regret in being deprived of it: though I acknowledge myself to be unworthy of thy favours.



As I always write upon subjects which immediately occupy my mind (too often indeed, without considering whether they will interest my friends) may inform thee that I have just been reading the Life of Cowper; in whom I feel much interested, not only in admiring his genius, but also his retired and pious life; some parts of which, I think he must have spent in a degree of enjoyment which cannot be felt by those, who are insensible to the advantages of friendship and affection; which his candid mind, endued with sensibility and every Christian virtue, was ever open to receive, and valued, perhaps, the more, from the dark shades which melancholy often spread over him. But above all, I admire the sweetness of his disposition, and his sincere regard for the memory of a parent, whose mind appears to have been congenial to his own, and who (had she been spared) might possibly have averted, or at least, lessened those repeated sorrows, under which his delicate mind (to which nature had annexed a much larger share of *sensibility* than *fortitude*) too frequently sunk, even into despair. I too, like Cowper, have to lament the loss of a parent, though circumstances have never yet forced me so sensibly to feel it.

“Yet oft, by love and duty taught,  
On *her* I fix the tender thought.  
For *her*, escapes the sigh sincere,  
For *her*, I drop the pious tear.”

Thus it is the portion of all, to experience sorrow; some in one way, and some in another. If we can but deserve the true friendship and affection of a chosen few, together with the common comforts of

life, we may consider ourselves enjoying as large a share of felicity as this state of mutability is capable of affording; though not independent of the cheering influence of *religion*, which is ever necessary, to teach us the value of every blessing we enjoy, and without whose influence we are indeed incapable of enjoying any.

SARAH WATSON.

In the 9th month, 1806, Sarah's grandmother, Ann Hamton, departed this life, in a good old age.

In the spring, 1807, she removed with her aunt Elizabeth Coleman, to reside in Trenton. Here, her benevolent, expanding mind, soon engaged in active exertions for the benefit of the poor, and in the exercise of Christian sympathy with the destitute and afflicted. The following Letters and Essays, appear to have been written during her residence in Trenton, except the two dated "Winter Green," a name, appropriated to her father's mansion, probably from the evergreens of pine, cedar, and box, surrounding it.

Trenton, 7th mo. 23rd, 1807.

Dear Father,—I have not received an answer to my last letter, but I thought this afternoon, that writing to *me* was *thy* employment, and it should be *mine* to remember *thee*.

I experience so little variety here, that I have nothing new or interesting to write. The occurrences of one day, are nearly the occurrences of all; except now and then an agreeable friend calling to see us. R. B. was here this week, also J. S. These, with sewing, patching, darning, and the entertain-

ment of the doctor's reading to us, and sometimes a little walk,—make up our pastime, and constitute what I call the real happiness of domestic life,—without the slavery of grandeur and pride, which often robs its possessors of their true enjoyments,—imposing in their stead, that in which the heart is not interested.

In my short journey through life, I have found nothing so agreeable as the effects of true religion. This, when joined to a good understanding, produces all those accommodations, and little pleasing compliances, that the people of the world believe can never be attained without learning them, as it were by rote, and practising them from *vanity, pride, and affectation*. This is the shadow, but the true Quakers have the substance.

I received thy piece on hay-time and harvest. The doctor very freely cast in his mite by copying, and taking it up to the printer, who appeared to be much pleased with it, and said he thought it very suitable, not only for hay-time and harvest, but also to be published in a political paper; as it was through the influence of spirituous liquors that unlawful votes were often taken, and the true political principles of the people much injured. But, I understand it is not so well relished in the Jersey harvest field. They say they do not like the idea of purifying water by boiling it, but would rather do it with something else more palatable.

*To Esther Smith, Buckingham.*

*5th mo. 5th.*

My dear Cousin,—The shower which has just fallen, has revived all nature, and the beauty of the

scene is doubled, by the pleasing rays of the setting sun; and seems in a particular manner to call for an exertion of the mental faculties. I have been contemplating the unfolding blossoms, as the pleasing emblem of youthful innocence, promising future improvement and usefulness; which has led me to reflect upon the many amiable dispositions and useful talents that lie hidden, through the thorny path of life, for the want of a good education, and an early improvement.

If a spirit of true Christian charity, and universal love of mankind, with a sympathy for their misfortunes and sorrows, was instilled into the minds of children from their almost earliest infancy, would it not be of much more advantage to them, in their wearisome travel through life, than to instruct them in the art of hoarding up an abundance of this world's treasure, which cannot possibly afford them happiness, even whilst they possess it?

Though I often have to reflect with shame and regret, on the many valuable opportunities I have been favoured with, and the small progress I have made, and am sensible that the spring time of youth is the principal season for improvement, yet, a desire is often felt, that the few impressions which have been made, by much care and unmerited attention, may, in some future period of life (should it be granted) be called into action, and receive improvement from age and experience.

SARAH WATSON.

*Trenton, 10th mo. 15th.*

Respected Cousin,—Having an opportunity of a safe conveyance, have taken my pen to write,

though at a late hour, and after a day of much hard labour, in which the mind mostly feels an equal share of weariness. From such a state as this, we cannot expect any thing very interesting, except we place it in the exertion to entertain, which must be in proportion to the difficulty of the task.

My dear cousin, is it not true, that those who enjoy but little of what this world calls *pleasure*, may experience a happiness, which its votaries are strangers to,—a happiness, derived from an experimental knowledge of this truth: “The work of righteousness is peace, and the effect of righteousness is quietness and assurance forever.” From a feeling sense of infirmities, and the powerful influence of nature, it seems as though the deepest afflictions would be necessary for me to pass through, before I experience this happy state.

Let the opulent, whom a bountiful Giver has blest with abundance of the good things of this life, learn here a lesson of humanity; and instead of decorating themselves with superfluities which nature does not require, employ some of their treasure in rendering more comfortable the situation of the industrious poor.

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*Reflections on a case of Suicide that occurred lately.*

Let us learn from this awful circumstance, never to distrust the care of an all-wise Creator, who hath formed us, not to become the victims of despair, but for a purpose of his own glory. When we are tried with afflictions, and the prospect of poverty presses hard upon us, shall we dare, through human reason-

ing, to rush into an endless eternity, unbidden? Let us rather with humble hope, place our confidence in that Providence who hath said that his care over creation is such, that not even a sparrow falls to the ground, without his notice; and hath also declared, that for those who endure suffering with patience, he hath prepared a crown of glory, where all tears shall be wiped away from their eyes. Is not the prospect of this, sufficient to reconcile us to whatever trials we may meet with in our journey to a land so happy; where the thorns and the flowers of this wilderness, will be equally incapable of affording either pleasure or pain.

“Ye good distress’d; ye noble few, who here,  
Unbending stand beneath life’s pressure,  
Yet bear up awhile, and what your bounded view,  
Which only saw a little part, deem’d evil,  
Is no more. The storms of wintry time  
Shall quickly pass,  
And one unbounded spring encircle all.”

*Thomson.*

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*To the memory of a friend.*

No more wilt thou to us proclaim  
The Saviour’s love, in language mild,  
Pure as the stream from whence it flowed,  
To call our wandering thoughts  
Back to neglected duty. No more  
Thy secret cries ascend for Zion’s peace.  
No more thy burden’d soul mourn o’er  
Her broken walls. No more thy fervent spirit  
Labour, her waste places to repair.

Escap'd from life's hard warfare, and  
Temptation's threatening power, thy soul  
Ascends to claim its native home.  
There, to behold the Source of love,  
Which first redeem'd it from  
Pollution's hidden snares; and taught  
The weary wanderer to rest its hopes on heaven.

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Dear Cousin,—I received thy satisfactory epistle, and feel that there is a return due to thee for thy attention, which I wish I was more worthy of.—Thou mentioned my being able to teach thee; but thou dost not know what a poor teacher thou hast applied to; even to one who through inattention, has not herself been taught in the school of true wisdom.

I have often had to remember thee in thy travels up and down in the world, and would gladly afford thee some refreshment, were I capable of it. I have often said within myself, why does the human heart feel such an anxious solicitude for the things of this life, when we know not but that a few fleeting hours may be all we have to enjoy in it. Is there not more happiness to be derived from the prospect of our end, than from the few enjoyments that we meet with here? For of what consequence is it to us, whether our short journey be strewn with flowers or thorns, if we can but experience a well-grounded hope of obtaining a seat in those regions, in comparison of which, the flowers and the thorns of this wilderness lose their distinctions, and are equally incapable of affording either pleasure or pain.

"To witness peace in nature's closing hour,  
Is more in value, and of greater weight,  
Than all the pride of beauty, transient flower,  
The boast of science, or the pomp of state."

If it were possible for religion to make us entirely miserable in this life, would not the promised eternity of happiness, be a sufficient recompense? Then how much more inducement have we to tread her paths, when we are assured, from the experience of thousands, that they are *paths of peace*.

SARAH WATSON.

*Winter Green, 5th mo. 15th, 1808.*

Something seemed to whisper; forget not thy friend who is endeavouring to bear with fortitude, the pressure of illness, and in solitude to forget those scenes of gaiety and pleasure so hard to be renounced, while

"The cooings of the world allure."

Yet sympathy seemed to say, she is happy. She is not forgotten by that Providence whose care over creation is such, that not even a sparrow falls to the ground without his care and protection: how much more then must it be extended to rational beings, whom he has formed but a little lower than the angels, and in the sublime language of Scripture, "crowned with honour," and blessed with immortality. Notwithstanding the greatness of our origin and the sublimity of our natures, yet while encompassed with this vail of flesh, we are subject to diseases, and to afflictions, which the sympathy of friendship can greatly alleviate; and though we may be brought to a state wherein we are willing to re-



linquish every other enjoyment this world can afford, still we ask this privilege, as an indulgence to the weakness of humanity. Do we not even wish to carry with us those feelings which it excites, to a happier eternity, and there enjoy them unsullied by disappointment.

“Friendship, thou sweetener of life, and solder of society, I owe thee much, and much that I can never pay.” *Blair.*

How happy am I in the prospect that my friend shall again be restored to health. Father says he thinks there is no doubt of it, and that little more is wanting to do it, than exercise, and an endeavour to raise the spirits, for which I hope thee will use every exertion. Thy

SARAH WATSON.

*Epitaph on a Youth of fifteen.*

When age, all patient, and without regret,  
Lies down in peace, and pays the general debt,  
'Tis weakness, most unmanly to deplore  
The death of those who relish life no more.  
But when fair youth, that every promise gave,  
Sheds his sweet blossom in the blasting grave,  
All eyes o'erflow with many a streaming tear,  
And each sad bosom heaves the sigh sincere.

*Decease of my cousin, Sarah Stokes.*

Sarah Stokes, daughter of James Stokes, of Wrightstown, departed this life on the 31st of the 5th month, in the year 1809, in the 29th year of her age.

Although Providence had not placed her in an exalted station in life, yet she possessed all those virtues and sensibilities, which render the female character truly amiable.

She, form'd for friendship, felt its power  
Alike, when fortune smil'd, or ills  
Foreboding, darken'd to a frown.

She was enabled to bear a long and trying illness, with a patient resignation, sufficient to inspire her surviving friends with fortitude, though not with equal composure, to bear their loss. Yet such of her friends, as can feel resigned thereto, may, in the language of their hearts, adopt the following sentiments concerning her:

“Go, fair example of untainted youth,  
Of modest wisdom, and pacific truth;  
Compos'd in sufferings, and in joy sedate,  
Good, without noise, without pretensions, great:  
Just of thy word, in every thought, sincere,  
Who knew no wish, but what the world might hear.  
Of softest manners, unaffected mind,  
Lover of peace, and friend of human kind;  
Go,—live;—for heaven's eternal year is thine,  
Go,—and exalt thy moral to divine.”

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#### MEMENTO:

The cold hand of death has frozen up some of the streams of friendship. The congelation is gaining upon our own vital powers, and marking us for the tomb; where the endearments of social affection, the meltings of sympathy, and the glow of love,—are felt no more.

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How soon frail mortals must decay!  
How quick they take their flight!  
As in a moment pass away!  
And close from human sight.

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*Trenton, 6th mo. 28th, 1809.*

Dear Father,—Aunt has gone on a visit to Wrightstown, but did not know whether she could get to Buckingham or not—uncle is going for her on first-day. I thought I could not omit writing, though a late hour seems to be the only time I have for it. Thy letters have all come to hand a short time after date, which I mention as an inducement to thee to write often.

I wish to know much about Buckingham; as what is most popular there at present? Whether they are growing better or worse since I have been here, where Friends mostly live in innocent simplicity and unity? I have seen that there are many things, not only admitted, but in some measure sanctioned, even by those in high stations, which ought in no way to belong to us. A lively feeling upon this subject, revives the words of my dear Maria Milnor, “that we should not only be willing to follow our Saviour’s example of meekness and love, but to be nailed with him to the cross.” Is not this the very thing that is wanting? And while we gratify ourselves in that which is carnal, can we expect a spiritual reward? Have we any right to complain of our poverty, and the low state of things among us? But rather let each one enter into an examination, how far they have contributed to the increase of this prevailing complaint. This subject has much occupied my thoughts, since I came here; and I cannot

give thee an idea of the feelings it has sometimes excited, in drawing comparisons between the *right* and the *wrong* of our Society. I will leave it, and treat upon outward observations.

I think the women here deserve the preference to most I have seen. They possess a noble generosity of mind, that is displayed in their countenances.— They are kind, attentive to strangers, affectionate to their husbands, and above all, endeavour to hide their faults; which is certainly a mark of true greatness, that little minds are not capable of.

I cannot say that I am not happy here, but am not determined how long I shall stay. I do not expect to see Buckingham before Quarterly meeting.

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### LINES

*Written on seeing the funeral of a poor man.*

Thy weeping wife, and little mournful  
Infant band, bespeak thy worth,—and plainly show  
That poverty cannot destroy the tender feelings  
Of the human heart. Ah! no: to these thy name  
Is dear; for vice had not deform'd thy manly soul;  
Nor cruelty e'er mark'd thy placid brow.  
A parent's tenderness by thee was felt;  
The Book of Inspiration, read aloud within  
Thy cottage walls, inspir'd their infant hearts  
With true devotion;—and bade them trust in Him  
Whose bounty clothes the world. Thy humble cot  
Could boast no glittering toys, to invite  
The vain and careless sons of giddy mirth:  
Yet on thy bed of straw, and suffering anguish,  
The great Saviour of the world look'd down,  
And gave the blessing these would gladly share—

The assurance of eternal peace. Then let  
Not these despise the humble poor, whose worth  
May far exceed their own, when weigh'd  
By Him who knows the secrets of all hearts,  
And grants his blessings where they 're most de-  
serv'd.

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Some time during the year 1810, Sarah Watson was introduced into a state of great mental conflict and suffering. Through obedience to the divine Anointing, she had advanced in religious experience and stability, so that under the feelings of peace on earth and good will to men, she apprehended it was required of her to appear in the ministry, in the public meeting at Trenton. Her diffidence and great reluctance operated on her mind so as to produce a state of reasoning, and at length, of disobedience to the heavenly vision. By which she was involved in great distress, so that for a time it seemed as though the rational faculties would fail. During this painfully trying season, her pen and her lips were, as it were, sealed in silence;—nevertheless her countenance and actions, indicative of her deep distress, occasioned much heart-felt sympathy and concern for her in the minds of her friends. After near a year's continuance, the awful cloud was dispersed by the returning beams of the sun of righteousness, again arising as with healing in his wings. Not long after this joyful resurrection of the Divine life, which is the Light of men, she came forth in public testimony, at Trenton meeting, about the middle of the 11th month, 1811, and through obedience and faithfulness she grew in her gift to the comfort and consolation of the living. The following descriptive

Letter to a beloved sister, portrays the feelings of her mind, while under this deeply proving state—and in the Memorandums following, the allusions to it, and to her deliverance, are strikingly obvious.

*To Ann Watson.*

Trenton, 23rd of 2nd mo. 1811.

My dear Sister,—Thinking thou wouldst, perhaps, wish to hear from me,—may inform thee, that after sister R. C. returned home, I continued weak, and spit blood in small quantities at three different times. The next seventh-day, took a ride to Buckingham, which I think has been of use. I feel much stronger and better since.

But the pains of the body, however they may be increased, can never equal the horrors of my soul. What would I not now be willing to do, to regain my former state;—that blessed state of progressive improvement in the paths of religion; wherein, through faithfulness in a few things required, I was favoured with the reward of heavenly enjoyment. But when I had arrived here, it pleased the Father of infinite mercies to bring me under the deeply baptizing influence of his holy Spirit; wherein, I was brought to see, and in measure, partake of the sufferings of the blessed Redeemer, when he was about to be offered up, a sacrifice for the sins of the world. And under the baptism of this cup (bitter indeed to nature) my soul was made to rejoice in a view of the great love and mercy of God, extended to the souls of men, through a Mediator and Redeemer. How trifling did all the honour and glory of this world appear, in comparison with this! Yea, lighter indeed, than the dust in the balance! Here

it was shown me in a clear and powerful manner, what I must do. But the will of the creature arose in opposition to this, the greatest of all crosses, and consultations with flesh and blood were entered into; viewing my own weakness and insufficiency, instead of placing my dependence on that Arm of Power, which is ever strong, and able to support. And reasonings and fears increased, and the enemy of all good was suffered to raise up his mountains of opposition on every hand; until, through my disobedience, the furnace was, as it were, heated seven times hotter than it was wont to be, and my soul at length was introduced into a state which I thought, in a spiritual sense, nearly resembled that of the great king of Babylon (a city of pride and destruction) when he was driven from among men, to dwell even with the beasts of the field, until seven times had passed over him, and he was brought to acknowledge, surely there is a God that judgeth in the earth, and giveth the kingdom to whomsoever he will. Here the cry was raised, *save Lord, or I perish.*

During this deeply trying and humiliating season, the heavenly Father was pleased to manifest his love, by commissioning his servants to tell me the necessity of my yielding obedience to his requirings: and two of these who knew not my name, nor state of mind in any other way, than as it was revealed to them by Him who deceiveth not,—were sent into this house, and entreated me in the powerful love of the gospel, to be willing to give up all, though it might be even nearer than a “right eye;” and declared the glorious reward that should be mine, if I would submit to this cross.

Oh! why did I again reason with the tempter that deceives, and thereby slight a day of so great mercy, a day wherein, by yielding a simple and faithful obedience, I might indeed have been numbered among the "ransomed and redeemed of the Lord, who shall go forth and return unto Zion, with songs of joy," and everlasting salvation on their heads.

For more than six months, I have been left entirely to myself, without the least ray of light, or of hope; and it seems as though my heart was hardened to every impression of goodness, and even the feelings of natural sensibility destroyed. I go to meeting, and return, like the door on the hinges, and am still the same. I often think of Cain, after he had slain his brother Abel, when he said, "My punishment is greater than I can bear,"—viewing my situation as similar to his, for I have slain the precious Life in my soul, and in no place, can I for one moment, escape this punishment. Could I ever have believed it possible for life to be supported in such a state? And do I live, only to occasion distress to my friends, when I might have been a comfort to them? How dreadful the reflection! Though their sympathy has rendered this state of misery rather more tolerable, yet it can never bring me out of it; for well do I know, that this can only be done through the quickening influence of the spirit of grace and of Truth, operating again on the soul,—which can alone be able to break down the prison walls, and unbind the chains of darkness.

But when I view my past disobedience, added to my present feelings, I cannot but exclaim, "Surely there cannot be forgiveness for so vile a wretch, nor any more remission of sins." But be not thou



troubled for me; but look attentively to thy own standing, that this dreadful case may never be thine. How truly dreadful indeed, to endure such misery, without having a refuge to flee to, even the Lord, who is a strong tower, and sure hiding place to the righteous in the day of trouble. And here do I know, from a degree of experience, that though the deepest distress may be hid from the outward observation of others; but in such a state as mine, it is hard to confine it within the limits of our own experience. Do not suppose I have been describing that which exists only in imagination; for, if thou couldst be made to *feel, for one hour, what I have endured for more than six months*, too well wouldst thou know, that it was a reality, from which no efforts of human strength or wisdom could escape.

Write to me when thee can. Aunt desires her love to thee; mine also to the family.

SARAH WATSON.

28th. Since writing the above, I have again raised blood,—more than at any one time before. The pain in my breast continues,—the doctor took a little blood last night. I have been using every means, for some weeks, to restore my shattered health—I rise early, always before the sun, and work all day.

Though I have wished that the tender feelings of an affectionate father, might not be wounded by a knowledge of the state of my mind; yet I feel no objection to his seeing this letter, which is the first I have written for eight months. Write to me—but forget what I now am—think only of what I have, and might have been—happy in myself—and happy in my friends!

*. To Esther Atkinson, Buckingham.*

Harmony Hill, Trenton, 5th mo. 4th, 1811.

Dear Cousin,—From the long silence that has elapsed, a letter from me, will no doubt be unexpected. I may inform thee that thy friend S. Watson is still in existence, and last first-day paid a short visit to her grandfather, at Wrightstown; where,

On the ancient spot of rural scenery  
Fancy fondly traced in memory's faithful page  
The unsullied hours of infant innocence,  
Thence rose to riper years,—and cull'd  
Each pleasing *friendship*, nurtur'd there.  
*Friendships*, which absence cannot shroud  
With dark oblivion's veil. Ah no!  
Each shady walk renew'd the sweet sensations  
Which they had once inspir'd,  
And raised to *heaven* the fervent *wish*  
That *these* the *objects* of *peculiar love*  
Might be by *heaven* preserv'd, to meet  
In *brighter worlds*, where parting sounds are heard  
no more.

Among this number, my dear E. A. was presented, and a hope indulged that the variety of her domestic concerns, included in the important character of wife and mother, had not wholly excluded her unworthy but sincere friend. May the blessing of Providence attend thy endeavours for the right education of thy beloved offspring; rendering the task easy, and the way pleasant; believing that much depends on that care which is extended at an early age, while the mind is open to receive impressions of good from those they love.

The subject of education having lately come more immediately under my notice, I have at times been ready to say, who is equal to the task? and to feel a sympathy for those who are engaged therein; and have sometimes thought that the sympathy and silent wishes of our friends, though unknown to us, are capable of affording secret strength and support on whatever subject we may be exercised.

I much wished to attend Wrightstown meeting; but the weak state in which I found my grandfather, induced me to believe that it might be the last time I should spend with him; and thought it best to sacrifice this wish, for his company.

Let not absence erase a friendship once so dear.

SARAH WATSON.

*To K. T., Philadelphia.*

Trenton, 6th mo. 2nd, 1811.

Dear K.,—May inform thee, that we had a disagreeable passage home in the boat. We did not arrive in Trenton till one o'clock on first-day, and found aunt had gone to the funeral of her father, who died very suddenly and unexpected. And though it was trying to my feelings, thus to be deprived of attending the remains of my dear aged grandparent, under whose roof I had spent most of my life; yet I could not regret that he was so quietly released from long indisposition, and the infirmities of old age,—having no doubt of his being landed in the haven of rest.

Oft since seeing thee last (and before) hast thou been present with me, in mind. Thou hast indeed engrossed a large share of my sympathetic feelings; knowing by experience the situation of being remo-

ved from a circle of agreeable friends, to live in a strange place. But this, though not pleasant to our feelings, I have thought, is not a disadvantage, as it leaves us at liberty to look more into ourselves. We become in some measure abstracted from the world, and indifferent to the opinion of those in whom we are not immediately interested; and for whom we do not feel that affection, that might in some instances lead us to act contrary to our principles. It is, however, a means of keeping us the more strictly on our watch, lest we should give occasion for offence.

E. W. had an afternoon meeting here yesterday. He appeared largely, and in a peculiar manner, expressed his belief of a state present that had been brought into concern, not only for their own salvation, but also for the salvation of others; and on them he said the burden of the word had been laid: but for want of the will being entirely subjected, they had withheld more than was meet, and it had tended to their own poverty, and the poverty of their friends,—and they had had to pass through the waters of judgment, and come to meeting, feeling nothing there but their own poverty: which he believed would be *useful*; and they, though now afflicted, would become so, as they were concerned to dwell in resignation, and be willing to endure all, and become even as fools, and to believe in the apostolic declaration, that by the foolishness of preaching, some were saved.

This testimony made a little impression, long unfelt, as knowing him to be an entire stranger in the place.

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## MEMORANDUMS.

8th month 1st, 1811. In a little retirement this morning, my mind was clothed with calmness, under the sweet influence of that love, which unites in the bond of universal peace. And while enjoying this, the greatest of all blessings, I was led to take a view of past distress, the depth of which, no language can convey an idea of, when the clouds indeed gathered blackness, and darkness surrounded my little habitation;—and a thankfulness was raised to Him, who was alone able to preserve from destruction, under a sweet and feeling sense, that my disobedience was remembered no more: when this language, strongly and unexpectedly arrested my mind, “*Much* have I forgiven thee, and *much* will I require.”

4th. Sitting in meeting, deliverance from suffering was sweetly felt, and an impression received, that faithfulness to every little manifestation, was the only way to gain strength, and experience preservation.

8th. Went to meeting, where I was favoured to settle down in a quiet habitation; in which state my mind became much exercised on a subject which had several times before arrested my feelings in this meeting; and a belief was strongly impressed, that I should not be clear without endeavouring to spread it; and though on the point of submitting, yet finally gave way to weakness, so much as to withhold it;—for which I was left to mourn alone.

11th. Left in weakness to mourn my neglect of duty, which rested with heaviness on my mind.

9th month 3rd. Attended the monthly meeting. Suffered, the forepart of the meeting, in poverty; and the latter part peculiarly painful, from a sense of a spirit of ease and idleness, too much prevailing. Towards the close, my mind was greatly refreshed under a short testimony from M. Lukens. She exhorted some among the younger class, whose minds were a little engaged to travail for the welfare of Zion, to faithfulness; saying, that she had never found a better way, and had experienced it to be "the willing and obedient, that should eat the good of the land." She concluded with these words: "Enter into the vineyard and labour, and whatsoever is right, that shalt thou receive."

5th. Attended Wrightstown monthly meeting. Thought I was favoured to feel an increase of submission to the right way, among the beloved youth; some of whom were brought near to the view of my mind, and these words remembered: "I will heal that which was torn, and bind up that which was broken."

16th. At Byberry meeting. In my silent waiting, the imagination too much alive, brought death. Is not this too frequently the case?

25th. At Wrightstown, on a visit to my friends. Meeting dull and lifeless. Towards the close, felt a little consolation from these words: "I am the man that hath known affliction by the rod of his wrath." To feel this, is a proof of remaining life.

30th. Returned again to Trenton (the place of my outward habitation) under a prospect of having to share in suffering; which must be the case, when the stakes are removed, and the walls broken down.

Oh! may we remember, that when Mordecai and Esther were clothed in *sackcloth* and *ashes*, a deliverance was wrought in Israel, and the decree went forth that they should not be slain.

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*To K. T., Philadelphia.*

Trenton, 19th of 10th mo. 1811.

My dear K.,—I feel this afternoon a disposition to inform thee, that last fifth-day, in our little meeting, where the Master was graciously pleased to reach forth the renewed extendings of his love,—thou wast sweetly brought to view, and this language was felt to arise and flow towards thee; “Although the clouds should gather blackness, and darkness surround thy habitation, yet trust thou in the Lord; for in him is everlasting strength; and he will deliver thy soul.” And I was led to view the state of the children of Israel, who were brought from Egyptian bondage, through great power and might;—yet their travel through the wilderness was marked with deep trials, and various kinds of affliction, of such a nature, that their faith was at times ready to fail; and they began to conclude that they must die there. But He whose mercy and power are far beyond the reach of our weak comprehension, still enabled them to conquer their enemies; and finally conducted them safely into the promised land of rest. And it was in a peculiar manner impressed upon my mind, that as thy dependence continued to be placed on him alone, this should indeed prove thy experience. May we retain each other in remembrance for good.

I have no other prospect than to spend the winter with my beloved sister, who is quite poorly. With regard, conclude thy friend.

SARAH WATSON.

*To A. K., Philadelphia.*

10th mo. 19th, 1811.

My dear A.,—A disposition seems renewed, to acknowledge the reception of thy valued communication, having upon a late examination of self, found so little that is amiable, and so much contemptible, that I can scarcely believe it possible for any one to love me. And must I then trust in the sincerity of my friend, that she indeed felt the flowings of that affection, which I found so sweetly expressed? or rather conclude that it proceeded from a little sympathy for one, who, notwithstanding the many deviations from the narrow path, that retrospection brings to view, and the many discouragements that appear,—is still willing to retain the *wish*, and the *endeavour* to *press forward*.

Although He, who is unsearchable in wisdom, is at seasons, pleased to appoint my dwelling even in a land where no pleasant voice is heard; and also to furnish the mind with renewed cause to believe that he is indeed a merciful parent, who “afflicts not willingly,” nor without a righteous cause, “the children of men;” favouring with that resignation which is willing to endure all things necessary to subdue *self*, that an entire submission to the cross may be experienced, in which alone there is true peace. May we, my beloved friend, endeavour with firmness to “hold fast that which is good,” trusting in him whose care over creation is such,



that "not even a sparrow falls to the ground" without his notice; how much more then may we suppose it to be extended over rational beings, whom he has formed but a little lower than the angels, and in the sublime language of scripture, "crowned with honour," and blessed with immortality. What a blessing is this? far beyond our comprehension in this state of being, to fathom. May we hope to enjoy it together, through a faithful adherence to *that* which is able to teach us what is right, in greater as well as less things: and I believe, altogether so, in what thou hints in regard to the choice of companions and associates. I have, like thyself, found from sorrowful experience, that those who are unacquainted with the restraining principle of Truth, are oft inciters to that which brings sorrow; believing also that strength may consist in the united sympathy of those who have the same desired port in view. For, is not the secret sympathy of our friends capable of affording strength and support, on whatever subject it may be exercised? As we sensibly feel the loss of many of this description here, I have wished that a correspondence with those in your city may supply their place, not doubting that it may be profitable, as far as it proceeds from that Fountain of love which unites all those who are made partakers of it.

My dear cousin, M. H., will excuse my not writing to her at present, as she is, no doubt, sensible that communications without life cannot be profitable. Although I feel that I love her, yet I do not feel capable of addressing her at this time—when ability is afforded, it shall be attended to. Remember me affectionately to H., and also to her dear sis-

ter Rebecca, who is oft brought near to view, with desires that she may be enabled to yield entire submission to that which will cause her sun to set in brightness.

I left my sister much recovered, but have since heard that she is quite poorly with a return of chill and fever, and am fearful that her state of health will render it necessary for me to return and spend the winter with her. If so, I shall indeed need the frequent remembrance of my friends, and hope thou wilt not forget me, whether I am here or there.

*Trenton, 1st mo. 20th, 1812.*

My dear Father,—I may say, that an unusual degree of peace has made me truly thankful in having paid this little visit, as it had for some weeks rested with such weight on my mind, that I believed myself no longer excused from the journey. It has since occurred to me, that perhaps it might be satisfactory to thee to know, that I did not come without the feeling and approbation of some of the elders of our meeting, believing it my duty to consult them on the subject. I may say that my visit was, in all respects, satisfactory to myself, including the part spent with my dear friends and connexions; especially my beloved sister Ann, having secretly to rejoice in a belief that she had been favoured to experience “Jerusalem a quiet habitation;” and to know a resigned state of mind, producing a pleasing cheerfulness.

The contents of thy last communication, as it related to the unhappy affair at Milton, was not felt as a trifling subject; and I doubt not that ability will be given to labour in it, as it is rightly sought for.

Great indeed is the necessity, in our society, of dwelling deep, and being willing to wait at Jerusalem, until power is felt superior to our own. This has been much impressed on my mind, viewing it as needful, not only for the poor tried instruments, but also for every member, acting in the great cause: believing that every exertion of *self*, and *self-will*, only tends to darken, and to obstruct a right proceeding: yea, to build the "city of confusion," which cannot be connected with the true church; every member of which, it is said, should be united.

Our truly exercised Richard Jordan attended our last fifth-day meeting, and appeared deeply baptized into the different states present, in the exercise of his gift, and was much favoured. I believe I have heard thee speak of him, but never saw him before. He says that he is a plain, simple Quaker, without any embellishment. Is not an increase of the number of such, much wanting?

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### SOLILOQUY.

Though in thy journey from Babel to Bethel, thou may have many lonely and solitary walks, and see many dark and sorrowful nights;—without a companion, or fellow-traveller, to whom thou could unbosom thy sorrow;—yet, trust thou in the Lord and he will be thy sure Protector; for it is his blessed will to redeem thee from the world, and all that is in it, that can hurt or destroy. And though he may veil from thee, his presence, and suffer thy faith to be deeply tried, even to an hair's breadth, yet he is altogether able to steer thy little bark in safety, through every peril, and to land thee in the haven of everlasting rest.

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## FRIENDS' MISCELLANY.

No. 7.]

SECOND MONTH, 1833.

[Vol. III.

### MEMOIRS, ESSAYS, LETTERS, &c. OF SARAH WATSON.

CONTINUED.

#### *Letters to A. K., Philadelphia.*

Trenton, 1st mo. 26th, 1812.

As I was sitting by the fire this evening, silently reflecting on my own poverty, and the low state of things among us, and perhaps, like Elijah, getting farther into the cave than was profitable, my mind was suddenly aroused by my dear A.'s being sweetly brought to remembrance, in that love which seemed to bring a little strength to answer her last communication. My mind is often led to crave for thee, my dear friend, as for myself, that thou may be enabled so to persevere in the right way as to land safely; not fearing to suffer for his sake, of whom it was testified, that he "was made perfect through suffering." When we contemplate his example of humble meekness, how far short do we feel ourselves of so great a pattern, who suffered reproach for our sakes, and even death by the cross! Why then should we so much fear it, and seek to be excused from it? I write not this from a belief that thou hast need of it, but as a daily concern of my own, finding much indeed, in my nature, that is.

averse to an entire submission, and faithful obedience.

Our esteemed E. H. visited our little meeting to-day, and was much favoured both in testimony and supplication. I paid a short visit at Buckingham—found my dear sister gradually wasting away, though at times well enough to ride out. I hope we may be favoured to experience the same resignation to give her up, that I believe she has herself attained to.

*Trenton, 3rd mo. 29th, 1812.*

My dear A.,—An opportunity offering, I felt willing to acknowledge the reception of thy kind remembrance, which brought with it the evidence of sincerity, and awakened a hope that I was not excluded from that fellowship which is most desirable.

On perusing thine, I felt a fear that my communications had been so much on the gloomy side as to raise discouragements in the mind of my friend, which were not intended. But I still feel that I cannot hold forth any other language to thee than this: that the path of suffering is not a path untrod-den by those that are willing to become his disciples and faithful followers. It is indeed needful that these should suffer many things, in order to redeem from the world, and the pollutions of nature; yet these oft experience the spirit of the dove to descend and rest upon them; yea, their minds to be clothed with perfect peace, because they have trusted in him, and know indeed that he is a God, able to save and to deliver; yea, “strength in weakness, a present helper in every needful time, and a bountiful rewarder of the faithful;” as was testified to me in a little private opportunity, by a highly favoured instrument,

at a season, when through unfaithfulness and disobedience, my mind was covered with almost impenetrable darkness; and I may indeed say that her words have been fulfilled to my humbling admiration.— May my friends bear me in remembrance for good! And may it in a peculiar manner be impressed on their minds, that I am frail, and need their prayers for my preservation!

At present a prospect opens of attending the Yearly Meeting, where it will be pleasant to see many of my dear friends. I also expect my dear H. S. from New York, to accompany me, which I view as a great addition.

I hope my dear A. is too much redeemed from outward things to look to me as an example of much good;—if not, I have feared my visit might not prove profitable to her. I conclude in that love that oft clothes my mind towards thee.

*Trenton, 4th mo. 30th, 1812.*

How precious is the remembrance of those to whom we feel united in the unchangeable bond of truth! This has been much the clothing of my mind in regard to my dear A. since leaving her; having had to number her kind attention (with many other friends in the city) among those unmerited favours that demand a grateful return. For many months previous, it had been my lot to suffer those things which wean from a dependence on one another; yea, a season wherein I had felt as though the world did not afford me *one* sympathetic friend.— May I be willing from this to acknowledge my own limited view, having comfortably found *many*. And may an increase of faithful obedience, increase my

little claim to this desirable fellowship, which is indeed "a threefold cord," that cannot be broken.—How great is the privilege of our society, in that we are brought into a capacity of feeling a secret sympathy for one another, which is capable of affording strength and support without its being expressed in words; and those who have felt the value of this, ought ever to be willing to give it.

Remember me affectionately to thy parents, also to thy dear little brother J., for whom I have felt that love which is superior to a natural affection; and my desires for him have been, that he may be willing to continue in the path of simplicity, in which he will assuredly find peace.

The sweet innocence of dear little J., also lives in my remembrance, as also the general harmony of your family, which afforded me many quiet retreats. I may inform thee that my journey home was pleasant, and we found the family well. My mind has since been clothed with that peace, which is of all things the most desirable. We have had the company of William Blakey and Jonathan Kirkbride, to-day, both at our house and our meeting, which has been very pleasant.

SARAH WATSON.

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### MEMORANDUMS.

3rd mo. 8th, 1812. Have experienced some seasons of favour, in the sweet reward of obedience, though offered in much weakness; and also passed through many secret and needful baptisms, wherein the wish and the endeavour to *press forward*, have been mercifully preserved alive.

Having for some weeks been tried with almost total desertion and poverty, under which faith and hope seemed ready to fail, and sitting in our little week-day meeting, the clouds were suddenly and unexpectedly dispersed, and this language intelligibly heard in the silence of all flesh, "Be thou faithful and humble, and in blessing, I will bless thee, and in multiplying, I will multiply thee, and thou shalt be finally numbered with those who have turned many to righteousness." Thus, He who is the great Minister of the sanctuary, is pleased to hand forth refreshment and encouragement, through the medium of his own most holy Spirit. "What is man, that thou art thus mindful of him?" yea, that thou whose habitation is eternity, shouldst visit him.

4th mo. 18th. Through many discouragements, am now in the steam boat on my way to attend Philadelphia Yearly Meeting. Whether it will be a season crowned with the Master's favour, is unknown; but if it should be spent in suffering for his sake, a thankfulness is felt in being enabled to say, "thy will be done."

19th. First-day morning meeting, felt a state of suffering not to be described. In the afternoon, a little revived through the ministry of dear M. B., who feelingly described my state, as that of "the blind being led in a way they knew not." In the evening at B. K.'s, in a season of silence that occurred, had to hand forth a word of encouragement to a tried state. Found my mind quite relieved, and was enabled to sing praises, as on the banks of deliverance. Wonderful are thy ways, O Lord!



22nd. No meeting in the morning. Spent it in a visit to a friend near the close of life; her sun setting in brightness. A lesson of encouragement to the weary traveller!

23rd. Meeting for worship; wherein my mind was drawn from all visible objects, and centred in awful quiet: in which "the wormwood and the gall," were brought lively to remembrance, and I was secretly led to adore the greatness and the goodness of Him, who had mercifully delivered my soul.— Past covenants were revived, and the language renewedly sounded, "through mercy and through judgments have I redeemed thee: be thou faithful." Lord, enable me to follow thee whithersoever thou mayst be pleased to lead, and grant a willingness to go down again and again, even into the bottom of Jordan, that true stones of memorial may be brought up thence.

25th. Meeting concluded, under the abundant overshadowing of that love, which is able to gather even the hindermost of the flock;—a season, truly resembling that of "silence in heaven," when the prayers of the saints arose as sweet incense.

Stayed in town until the 27th, and paid several visits, in company with my dear H. S., in some of which the language of gospel love flowed to those who had strayed from the Father's house, with the invitation to return.

Took leave of my endeared friends in the city under the influence of that love, which unites all those who are made partakers of it,—and returned home.

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*To R. K., Philadelphia.*

Trenton, 5th mo. 8th.

My dear friend,—I have been for some days, much indisposed, it may be only a cold, but have had every symptom of the measles. The disorder is somewhat dangerous; there have been two deaths here this week by taking cold after it. Under the pressure of disease, the inquiry has been awfully made: What right have I to expect a seat in those mansions of peace, where nothing impure can enter, should it please the all-wise Disposer of events to cut short the slender thread of my life? Could I see such a prospect, and feel a preparation for it, I believe it would not be reluctantly viewed; for many and great are the dangers that surround on every hand, and the *enemies* of mine *own house* the most powerful of *all*. And surely my existence here cannot be of sufficient importance to any one, to induce them to wish me to live. From these reflections, thou wilt conclude that I am not at present, in a situation to give any satisfactory answer in regard to going to New York. I indeed at present know nothing about it, except this; that I shall not go if I can feel easy to stay at home.

Tell A. not to forget to write soon, and do the same thyself, if thee feels aught for me, as I have need of all.

*To A. K., Philadelphia.*

Trenton, 5th mo. 15th.

Although my dear A.'s letter did not bring any pleasant tidings, yet to me it unraveled a mystery.

As the query had often arisen through the week, Why is my mind led into so much sympathy with my dear M. H.? To which was added, an unusual desire that her dear father might be favoured to embrace those things that belonged to his peace, before they were hid from his eyes; with a belief impressed that *that* would be his happy experience. Under these feelings, a wish was felt to write to M. H., as I thought I felt a little evidence that that which had been sown by her "in weakness," was about to be "raised in power." The last evening spent under her roof, was much enjoyed by me, feeling that I had nothing to do there; and a thankfulness in believing that a far greater than I, was doing much. I feel a hope that both she and her dear mother will be supported through the present trying dispensation, (let it terminate in whatever way it may) under a firm persuasion that the great Governor of the universe doeth nothing but what is right, and what he in his infinite wisdom sees best to be done. I know the ties of nature are strong, and some of them, to our tenderest feelings peculiarly dear; yet He, under whose care we enjoy these blessings, has a right to recall them when he pleases; and, like the tenderest of parents, I have often had to believe, he deprives us of nothing that it would be to our advantage to retain.

We have heard, by a letter from R. Mott to his friends at Burlington, that the spotted fever has made its way to New York and Nine Partners Boarding School. The prospect to me feels awful. "Blessed is that servant, whom when his Lord cometh he shall find watching."

*To K. T., Philadelphia.*

Trenton, 5th mo. 17th, 1812.

As my dear K. has been brought near in my remembrance through the course of the day, under a hope that she still feels a little interested in her unworthy S. W., I feel willing to inform her a little how it has fared with me since the favoured season of Yearly Meeting. After my return, took a heavy cold; and though I have not been quite confined, I have suffered much not only in body, but also in mind; being perhaps never so near giving out since I was favoured with the knowledge of any thing good; feeling stripped of all heavenly enjoyment, and the enemy suffered to beset me in almost every way. On endeavouring to recur to past seasons of favour, for a little support or consolation, have found them to be as “a fountain sealed,—a spring shut up.” But I have been favoured to *endeavour* to attain to that state which the apostle experienced, when he was enabled to say, “I have learned, in whatsoever state I am, therewith to be content”—believing it possible for every Christian traveller to attain unto this, through a subjection of the natural will. Was favoured with a short visit this afternoon from dear C. M’C., whose mind was dipt into a deep feeling of sympathy with me, in many respects;—under which, the language of gospel love flowed, to the healing of many wounds. May his words be deeply engraven, and a thankfulness felt to the great Master for thus remembering me, in such a season as this.

Mayest thou, my dear friend, be enabled to stand firm in the Truth, and faithful to its requiremgs: for

it is only through this, that we can be preserved alive in that which is able to penetrate even the hearts of its enemies. I have often been thankful, in being permitted to feel a near sympathy with thee: for is not this a little badge of discipleship? and I sometimes have to search deep, to find whether I possess any of it. I feel a freedom to express a little of that solicitude with which my mind is often clothed for thy dear D., that he may be willing to yield obedience to the secret manifestations of Divine love, while they are mercifully extended; that thus a covert may be found from the storm, and a safe hiding place in the day of trouble. For I believe the secret petition of his heart has often been, "Oh! that I might die the death of the righteous, and that my latter end might be like unto theirs." And there is no way to attain unto this, but to be willing to live like unto them; yea, to walk in that path which Infinite wisdom is prescribing in the secret of the soul.

Write to me whenever ability is afforded; and let it be in a peculiar manner impressed on thy mind, that I am *frail*, and need the prayers of the living for my preservation.

In love to you both, I conclude.

SARAH WATSON.

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For the pure bread of life, no hunger here is felt,  
Nor thirst can e'er be known: for He whose power  
Redeem'd, dispenses the rich heavenly food,  
And leads to living fountains, crystal clear,  
Whose waters cannot fail.

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5th mo. 20th. Much indisposed for several weeks, through which much suffering has been experienced both of body and mind; being stripped of all heavenly enjoyment, and the enemy suffered to buffet me in many ways. On endeavouring to recur to former seasons of favour, for a little support and consolation, find them as "a spring shut up, a fountain sealed." Thus it is that we must be emptied, in order to be filled; yea, renewedly cleansed and purified. Lord, let not thine eye pity, nor thy hand spare.

7th mo. 20th. In this interval, have had much company, and in the wish to entertain them, I fear too little room has been reserved for the heavenly Guest.

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Remember, that the world, in which thou art placed, is but the road to another; and that happiness depends not upon the path, but the end.

To the sojourner on earth, it is of little moment, whether the path he treads be strewed with flowers, or with thorns, if he perceives himself approaching those regions, in comparison of which, the thorns and the flowers of this wilderness, lose their distinction, and are both alike impotent to give pleasure or pain.

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*To Mary Hughes, Philadelphia.*

Trenton, First-day Evening.

Have just been enjoying a retired walk *alone*, in *company* with the Beloved, whose calming presence was sweetly felt to preside, and to bring to remembrance, many of my absent friends, in which the petition was excited, that

“These the objects of peculiar love,  
Might be by heaven preserv’d,  
To meet in brighter worlds,  
Where farewell sounds are heard no more.”

And among these, my dear Mary was remembered in that love which absence cannot lessen, nor distance destroy, with desires that she might be favoured to stand firm and faithful until the end; and not like myself, experience a *state* of doubting and discouragement by her own disobedience, and yielding to the influence of nature which too often leads astray, insomuch that the query arises, Can mine enemies ever be slain? seeing they so often arise and make war against the new inhabitants, whose strength, I am sometimes ready to fear, will not always prove equal to the combat.

My thoughts and attention are at present much occupied with the situation of my beloved sister Ann; and I have craved that I may be enabled to resign her with that fortitude, which ought ever to be manifested by the Christian traveller, evincing that their hope is not in this life. Why is it so, that the more I see her disorder advance, the more nearly the cords of affection seem to be drawn? Perhaps this is to try my “hold on heaven.” It feels trying, the apprehension that the few remaining days cannot be spent together, knowing that my company (though poor in itself) would afford much satisfaction in her present afflictions. Though many of her days have been spent in what might be viewed as forbidden enjoyments, yet I have been favoured to feel and to believe, that she has been brought to experience “Jerusalem a quiet habitation.”

My aunt cannot at present do without me—as soon as I can be spared, if sister gets no better, I believe I shall feel myself at liberty to go and stay with her, hoping the time so spent may be profitable to myself; as it is better, far “better, to go to the house of mourning, than to the house of feasting.” Often have I to remember that the first impressions on my mind, that were lasting, were made in the room of a sick friend; where things past and to come were brought in so awful a manner before me, that I was obliged to leave the room, fearing that the tears that flowed beyond my power to restrain, might be supposed to proceed from a different cause. It was indeed a season, which I trust will never be forgotten, wherein the solemn covenant was entered into, that these delights should no longer allure—and through mercy, I have since been enabled in some degree, to keep it. Then why should I regret that others are about to sound the same trumpet, if haply any one may be willing to hear it?

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8th mo. 16th. Went to Buckingham to attend, and if possible, lessen the sufferings of a beloved sister, who is passing through the last stage of a consumption; by which she has become weaned from all below, and, I trust, witnessed a preparation to enter those mansions where “the weary are at rest.”

9th mo. 2nd. Feeling my mind unusually exercised, respecting my dear afflicted sister, and my own unwillingness that she should be separated from me, this query arose: Why hast thou so afflicted her? And in condescending mercy, the answer was intelligibly returned, “Her spirit must be separated from



its afflicted tabernacle, that it may ascend the mansions of everlasting peace." By this word of power, that resignation was wrought, which I had laboured for in vain.

10th mo. 5th. Having spent many weeks in poverty and barrenness, soon after taking my seat in our monthly meeting, this language arose; "Lord, thou alone knowest how long I have hungered."—When these words were sweetly applied; "In the kingdom of heaven, thou shalt not hunger nor thirst any more." Grant faith and patience to endure unto the end.

10th mo. 7th. Sister being a little better, I left her, to attend Wrightstown monthly meeting, where, through an unwillingness to enter into the exercise that was felt to be gathering,—the stream was dried up, and the green leaves withered. Thus it is that the unfaithful lose their reward, and begin to complain that they have an hard Master. May this prove a lesson of instruction.

10th. Under suffering, the query was secretly handed; "Are ye able to drink of the cup that I drink of, and to be baptized with the baptism wherewith I am baptized? And they answered him, We are able." When under the administration of this cup and baptism, what more is required, than a willingness to drink? The will of the creature, being brought into subjection, we are humbled under a sense of the goodness of Him who appoints it unto us; for by and through this do we become united in that love which enables us to lay down our lives for our friends—and the Scriptures testify that no man hath greater love than this.

21st. Many days and weeks, yea, months have been passed, with feeling very little of the influence of that love, which is more precious than gold.—The query sometimes arises; Why is poverty and distress my continued portion? Since being here, the heavens seem indeed as brass, and the earth as bars of iron; and the anguish of my soul, no mortal can fathom. I am ready at seasons to conclude my day's work to be nearly done, and that this is nothing short of the effectual baptism, preparatory to eternal rest. If so, thy will be done; yea, I believe and know that thou art able to grant strength and patience equal to every day of trial. And if thine almighty Arm of power did not uphold in such seasons as these, surely the weak frame would sink and perish. To know that we are under thy protecting care,—is not this sufficient to excite thankfulness? Let me then not murmur at the dispensations, which thou in wisdom may appoint, in order for my further refinement, and to bring me to a nearer acquaintance with thyself, in whom alone there is everlasting strength, and fulness of joy.

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*To A. K., Philadelphia.*

Buckingham, 10th mo. 25th, 1812.

When the "spring is shut up, and the fountain sealed," it is not in our power to furnish ourselves with a qualification to address even those whose spirits (in more favoured seasons) may have felt precious as the morning dew; and whose sympathy may be desired, in such times as these, at least by the weakness of human nature. I have often had to remember that the great Pattern of every excellence "trod the wine press alone, and of the people

there was none with him." What has been the baptism of my spirit, since thou wast here, I shall not attempt to describe; but leave it to Him who is altogether able to do his own work both immediately and instrumentally; and if we can but feel (though it may be at short intervals) a little evidence that we are under his protecting care, is not this sufficient to excite thankfulness, and to shut out all repining?

My dear uncle Benjamin White, still continues to address the youth in the eloquence of gospel love. Last fourth-day he was led feelingly to describe the situation of Mary, when she went in the dark, and wept at the place where her Master was entombed; and said he believed it required of him, for the encouragement of some, to revive in their remembrance, that for her fidelity, she was made the first publisher of the gospel of his resurrection, to his disciples. Thus we are yet favoured with a living ministry, which has power at seasons to scatter the dark clouds. He has left us at present, to attend a few meetings with S. R., a friend from Darby; with whom, as I was sitting in the meeting he had appointed among us, I felt my mind drawn into an unusual sympathy, believing him to be a person of a delicate constitution, and possessed of a large share of the refined feelings of natural sensibility. To such as these, the quiet repose of domestic society, must be peculiarly dear; and a separation from it, in proportion, trying. But no doubt, the Master's love and care is experienced to be more than a reward.

"He to our every trial knows

Its just restraint to give;

Attentive to behold our woes,

And faithful to relieve."

We had the company of our dear aunt Coleman last first-day, which was a treat indeed. We also expect Edward Hicks to attend our next monthly meeting; and I feel a little hope that he will make it in his way to tarry with us; not, I trust, for the sake of drawing water from his cistern, but for the satisfaction of his company. I have felt my mind of late, renewedly weaned from all outward dependencies, desirous only to know an establishment on that Rock, against which the gates of hell shall never be able to prevail, as we yield a faithful obedience to the revealed will of the King of heaven.

Sister Ann continued nearly the same till the beginning of last week; since which time she has been more indisposed; especially with an increase of her cough, whether it is from a cold, or another change of the disorder, is uncertain. She has frequently mentioned thy visit with pleasure, and sends her love. My enjoyments are much confined within the sick room. My own health is good at present. Thy little remembrance was pleasant—let it be continued. Mary sends her love. Father requests to be remembered. Let not Sarah be forgotten.

*To R. K., Philadelphia.*

Buckingham, 11th mo, 15th, 1812.

Such is my confidence in the fellowship of the Saviour's uniting love, that I venture to say, I have believed that the sympathy of my dear R.'s spirit has this evening been helpful in bringing a calm over my mind: which has been for some time past, much like a ship tossed at sea; though the anchor of hope has in merey been preserved, and some pointings to the haven of rest, at seasons, felt. Those

who are about to enter it, have many trying conflicts to pass through, in which my spirit has deeply (and I trust, willingly) shared. For five weeks have I been witness to constant suffering of body, without the power to afford much relief; though it is cause of thankfulness that her mind has been mostly centred in quiet resignation, yet not without its share of the bitter cup. During this time, sister has been almost constantly afflicted with a hard cough, attended at times, with a painful difficulty of breathing, severe chill and fever, with cold sweats. Though she sits up part of the day on account of her cough, yet she is much reduced and seldom able to bear any one in the room, but myself. I get what rest I can at night, which is not often a great deal, but have been much favoured in having my health preserved, though sometimes I find it hard work to bear up, as she is not willing any one else should do any thing for her.

I expect to see her yet much more reduced, before the solemn close takes place. She has indeed suffered much, and Infinite Wisdom only knows how much more is yet to be filled up.

Feeling this evening (under peculiar impressions of mind, mentioned in the forepart of this) a disposition to let thee know how we are at present situated, I have thus attempted it, though I find my pens are like myself, almost worn out. Write when opportunity offers. My thoughts are so scattered for want of sleep, that I can but seldom write. Sister is at present getting a little disturbed rest.

My love to my friends in the city, who, I feel a belief, are not unmindful of me in this trying season.

SARAH WATSON.

12th mo. 28th. Was this morning a witness of the awfulness of the closing hour, and also of the peaceful end of one, whose garments have been washed and made white. Thus died my beloved sister, after long and deep suffering, through which she was supported in patience; and I feel the comfortable evidence of having done all for her, that was in my power to do. By a close attention to her wants, my own health is much impaired; and if the present symptoms continue to increase, they must, in time, wear out a life, which I hope has not been altogether spent in vain: and though in many instances an unfaithful, and in all an unprofitable servant, yet a humble hope is felt, that He who has hitherto helped, will pass by every transgression, and blot out all my sins from his remembrance; and it is of no consequence whether our lives be long or short, if all things needful are fulfilled.

1st mo. 1st, 1813. Another year has closed. In many respects, to me an awful and important one. And whether I may ever witness the close of another, from present symptoms, is very uncertain. Ere that period arrives, all human reasoning and impatience may be in me forever silenced, the shackles of mortality left behind, and the soul, released from its chains, permitted to soar to its native home; *there* to behold and enjoy the Source and Fountain of that Love, which has in measure, redeemed it from pollution, and preserved it from the snares of death,—to be crowned with immortal glory, and to become a partaker of never ending joys.

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## MEMOIRS OF ANN WATSON,

*Who departed this life the 28th of 12th mo. 1812,  
written by her sister Sarah Watson.*

As the memory of those whose "garments" have been "made white," is precious to the living, and having cause to believe that my beloved sister was of this number, I have thought it might be a satisfaction to her connexions, and a benefit to her intimate friends and companions, to preserve some account of her life and death.

She possessed a peculiar sweetness of disposition and manners, which rendered her society agreeable; and in the early part of her life, introduced her to the company and acquaintance of those who were too much strangers to the cross of Christ, to be profitable companions. Yet she was preserved from uniting with any thing that might bring a reproach on the Truth; for which, in her last illness, she expressed thankfulness, saying, it was not in her own strength, but the goodness of Providence, that kept alive in her heart, a regard for the Truth, and for those that she believed lived near it.

About the twenty-third year of her age, she was afflicted with a rheumatic complaint, which continued for some time, and then changed into a scrofulous white swelling, dislocating the joint; and by degrees the sinew contracted, so as to render her unable to walk, without the assistance of a crutch.

In consequence of a sedentary life, her general health began to decline, but the cheerfulness of her disposition remained unimpaired. Her company was pleasant and desirable; often saying, that she

believed a repining disposition was not acceptable in the Divine sight.

About two years before her decease, she was taken with a spitting of blood, which continued for some time, with intervals of better health. From this time she appeared to be passing through a deep preparation, and regeneration of heart. Her mind often experiencing "Jerusalem a quiet habitation, the stakes of which cannot be removed, nor the cords broken." And, laying aside the reading of other books, in which she had delighted, she spent much of her time in perusing the Scriptures; and their spiritual meaning being unfolded to her view, afforded comfort and instruction. She often expressed a regret that so many were pursuing the learning and wisdom of this world, and neglecting the hidden treasure.

The 4th of the 7th month, 1812, she went to Trenton, and on taking leave of her friends there, to return home, she, in allusion to a prospect of being removed by death, observed it would be the last time she should ever be there; and said to me, "Dont thee be troubled about it, for I am not." In a short time, her indisposition increased; and about the middle of the 8th month, she sent for me. I found her able to walk out in the yard, and proposed her riding out in the chair. She replied, "My health cannot be restored, neither do I wish it. I have had a hard struggle for resignation to suffering, which thou knowest our nature does not love,—but I have been favoured fully to attain it, and feel entirely resigned to my situation; and have only sent for thee to attend to my wants, while I am here; which will not be long." Her mind continued



cheerful, enjoying much of the Divine presence; for which she often expressed thankfulness, saying, "This had smoothed the thorny path of affliction."

In the forepart of the 10th month, she requested to be taken to a store, where she purchased the clothes in which she wished to be buried; and was never afterwards out of her chamber. The next week she wished me to make them in her room, saying, it would be a means of bringing my mind to that state of resignation respecting her, which she wished me to experience; expressing a fear, that I had not fully given her up. After they were made, she requested they might be brought to her; and, looking at them, she said, "Nearly two years ago, Charles Osborne told us in our meeting, that all we should want at last, and ere long, would be a winding-sheet, with the plain and simple appendages of the dead; and I have not passed a day since, without feeling more or less, the awfulness of this prospect, and endeavouring to prepare for it."

She often expressed a near sympathy with the ministers of the gospel, saying, that many and deep baptisms were needful for them to pass through, that they might know *self* to be subdued, and be qualified to speak to all states. She was several times heard, in the night, in a low voice, supplicating for their preservation; and once said to me, "*My rest* is at hand; but *thou* hast yet many bitter cups to partake of. Seek not the praise, nor approbation of men; but be thou faithful, and the Master will bless thee, and preserve thee."

In the latter part of the 10th mo. as we were sitting together in silence, she seemed much affected, and told me it was shown her, that notwithstanding

what she had enjoyed, a deeper baptism of spirit was near at hand, than she had ever yet experienced; and expressed a wish that she might be preserved in patience through it. In a few days afterwards, the Sun of righteousness withdrew himself, and her mind was for some time tossed as with a tempest in the night season, the enemy being suffered to present many things, whereby her faith was deeply tried; yet an anchor of hope was mercifully preserved, and she was favoured, at seasons, to express a belief, that the Master would again appear, and command the waves to *be still*; expressing also a confidence in his precious promise, that he would not cast off those that love him above all. And being favoured to keep much in the patience, this was verified in her experience. The clouds of doubt and anxiety were at length dispersed, and a more perfect day appeared, in which she mentioned her thankfulness, that she had been preserved through this trying season; and said, she now remembered, that after the enemy had tempted our Saviour in the wilderness, the angels came, and ministered unto him; and that she had, according to her measure experienced this, and now felt a full assurance of peace, which she believed would not again be taken away.

About a month before her decease, she remarked that she had been a cripple for ten years past, and could not recollect that she had ever, for a moment, wished it to have been otherwise; but had believed it was a dispensation of Providence, to wean her from the world, and was thankful she had not murmured under it. An example worthy of imitation!

Near the last of her illness, her sufferings were greater than is usual in most cases of consumption

of the lungs, which she bore with much patience, seldom complaining, but often expressing her thankfulness for the comfortable accommodations she was favoured with, and a feeling sympathy with those whose situations in life did not afford them such things.

Two weeks before her decease, she said to me, "I have seen that I shall have a long, and a hard passage out of this world. Pray for me that I may be supported through it." She was not able to converse much afterwards, but the sweetness of her spirit was such, that it might be felt, being evidently centred in resignation.

On fifth-day morning, she requested to be raised up in the bed, and said, "The time is near at hand that I must leave you." It being observed to her, that death was a conflict through which we had to pass but once, she replied, "To me, it will be a glorious change. There is no fear in it."

Her father soon after coming into the room, observed to her, that she had been favoured to suffer with much patience; she replied, "I have lived on patience." About two in the afternoon, she appeared to be departing, and took an affectionate leave of the family, saying, "I love you all, but do not wish to stay with you—do not grieve after me—I go willingly—I go freely." And appeared to be passing through the last stage; but reviving again, and looking around with much earnestness, said, "What is it that holds me here,—have I not given up all? These are bitter cups; but they are appointed by Him who knows what is best." She afterwards continued quiet and still, and by those whose spirits had been baptized with her, a solemnity was felt in

her chamber, comparable to the harmony of angelic spirits, uniting in the high and holy anthem, "Not my will, but thine be done."

On first-day at twelve o'clock, she began to cough, which continued without much intermission for two hours, without being able to raise much. She requested that she might be kept still and quiet.—About five o'clock, a load of matter having accumulated on the lungs, caused a strong internal convulsion; when she appeared again to be departing: but after awhile revived, and expressed an anxious concern lest she might not be fully prepared for a final change, as her life was so unexpectedly continued, and taking me by the hand, said; "Or is it thee that holds me here? The time has been, when I could not be willing to leave thee." These words were soon after heard in a low voice: "Oh! merciful Father; grant me a place in thy glorious mansions of peace and rest." About nine in the evening, she said in an audible voice, "We can neither die, nor live when we please.—Grant me patience,—more patience." And soon after said, "Not my will, but thine be done, in all things."

Her sufferings were great, chiefly from a painful oppression of her breathing; yet her senses were completely natural, and unimpaired to the last moment. She frequently offered her arm to her father, that he might inform her of her exit approaching, by a change in the pulse.

About five in the morning, she said, "I am resigned;" and soon after desired to be turned on her right side;—then said, "Now I shall go. Be pleased to open the door, and let my spirit enter in." And

soon after said, "The work is done." And remaining perfectly still, she almost immediately expired, her breath ceasing, like the cutting of a thread.

SARAH WATSON.

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*Written from home—2nd mo. 1813.*

In vain does friendship all her powers unite  
To lure my steady thought,—still fix'd  
On scenes of suffering, and of death.  
Still do I share the agonizing pang  
That tore from me a *sister*, and a *friend*.  
A friend whose firm and steady mind  
Felt even in death the ties of strong affection,  
Not for one moment lost.

The world, tho' peopled and filled up with forms,  
Is still a blank to me;—and all its joys,  
Because not shared, untasted die.  
Oh! could my spirit feel the powerful  
Influence of her parting words:  
"Not mine,—thy will be done."  
This can alone restore my wounded peace,  
And lead to joys that never die.

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4th month, 1813.

The powerful charm, "*thy will be done*,"  
Has laid the storm, rais'd by impatience  
That even dar'd to ask release  
From all its woe. Resignation check'd  
The vain presumptuous wish, and strength  
Was granted, yet to suffer more.

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## THE ORPHAN.

"I've lost a mother," said the poor blind boy,  
 While sorrow spoke the rest,  
 To those whom pain continually annoy,  
 His friends well knew how much *these words*  
 express'd.

A mother feels for every grief,  
 Her sympathy still shares each pain;  
 Her tender hand can bring relief,  
 And bid sweet comfort smile again.

The mother now in peace may rest,  
 The son still lives to *feel*:  
 May He who cares for the distress'd,  
 Dispense his love, the wound to heal.

And when in mercy He may close  
 And bring thy sufferings to an end,  
 That thou in heaven may find repose  
 Where rests thy *mother* and thy *friend*.

"Where the Author of our nature  
 Notes each bitter throb severe;  
 Full of pity for each creature,  
 He will wipe the *parting tear*."

4th mo. 7th, 1813.

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To A. K., Philadelphia.

6th mo. 12th, 1813.

If my dear A. has at any time supposed my silence to have proceeded from a decrease of affection for her, perhaps she will be convinced of the contrary, when I assure her, that this is the first let-

ter I have been able to attempt writing since father was in town.

It would not be easy ~~for~~ for me to describe my feelings on taking my pen to address thee at this time, from a recollection of the variety of bodily sufferings that it has been my lot to experience, since leaving your friendly door with thy J. W.—and also the exertion of the mind to disengage itself from every attachment here,—so that all the varied scenes below might be left without regret. Yet at seasons I have found the lost enjoyments of friendship to produce an unavailing tear, when many unfavourable and distressing symptoms, were producing a rapid decrease of strength, and seemed to proclaim, that time for further preparation was but short. Under which impression, the mind was, through mercy, preserved in a state of quiet; and, on looking towards the haven of rest, it seemed a desired port. It has looked unlikely that another spring would ever be viewed by me; though I have mostly sat up through the day, as nothing so much increased my sufferings as lying down. Thou mayst recollect my cough when with you, which since increased and became violent, producing cold sweats, attended with chill and fever, constant pain and soreness, with other unfavourable symptoms. Doctor Wilson had visited me several weeks with little or no success, except from blisters; and the relief afforded by these, was very transient. I felt unwilling that any thing more should be attempted; the doctor, however, at length, gained my permission to introduce a *seton*, which was a painful operation, and continues to be a sore companion; but this, with taking emetics of a mild nature, has af-

forded considerable relief, together with the exercise of riding, whenever strength and the weather admit of it. A journey is contemplated to Little Britain, though I fear the weather will prove too warm, but we shall travel slow. By lodging near the meeting house, I made out to attend meeting yesterday, but found my strength was not sufficient for it.

Often, very often, have I contemplated thee in the quiet enjoyment of domestic peace, which is not borrowed from the *world*, nor dependent on its *smile* or *frown*.

I think I never enjoyed such good spirits, in ill health, as I have this spring past, which is a favour; though I believe they are in part artificial, occasioned by the discharge from the lungs. I conclude, under a belief that if there remains any thing more for me to do, either for myself or others, He who may require it, is able to restore me to health.

Thy affectionate

SARAH WATSON.

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*Written on seeing a sick child.*

Prophetic spirit, canst thou tell,  
 What awaits this lovely boy?  
 Is he design'd on earth to dwell?  
 His parents fondest hope and joy.

Or has the Sovereign of the world,  
 Design'd for him an early grave?  
 Where innocence may sleep secure,  
 Nor vice e'er blast the hopes that virtue gave.



Let those who love thee more than I,  
Submit unto the wise decree;  
And let not tears suffuse the parents eye,  
When thou from sin and sorrow art set free.  
For if thou long on earth should live,  
Thou lovely fleeting boy;  
A parent's anxious care could never give,  
What thy pure spirit may in heaven enjoy.

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## FRAGMENTS.

“How can a youth withstand the world's dread  
laugh,  
Which scarce the firm philosopher can scorn.”

That philosophy which originates only in the principles of morality, creates an independence of mind, founded on self-importance, which scorns the laugh of those it deems beneath its own standard of perfection:—but the perfection, which the true spirit of Christianity produces, enables even the “young man” to withstand the ridicule, excited by the simplicity of those principles, which lead to a life of strict rectitude.

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It is dangerous to enter into arguments of any kind, merely on the principles of human reasoning.

Humility is the foundation of every Christian virtue; and whatever has a tendency to lead the mind from this, has a proportionate tendency to lead it from the true spirit of Christianity.

Nothing can truly refine human nature, but that which subdues it, and brings it under the humbling

influence of the cross; whereby true exaltation can alone be experienced.

Thus we may form plans of practical education, and strictly execute them; but what do they produce, but a mere system of cold morality, insufficient in itself to preserve the mind, even within the prescribed bounds of its own enclosure? But if the concern was, to direct the mind to a *principle within* itself, as the leading motive of every action, might not many wilderness places have been as the "garden of the Lord," and many deserts been seen "to blossom as the rose."

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## REFLECTIONS

### *On the absurdity of deistical principles.*

Those who profess to disbelieve in the reality of revealed Religion, may justly be compared to those Jews who crucified their Saviour, of whom he declared, "they know not what they do."

These are not aware that in renouncing this portion of the Holy Spirit of their Creator, mercifully implanted in the heart, they renounce all by which they are materially distinguished from the brute creation: the earthly nature being nearly similar to theirs, and exciting the same wants; to eat, to sleep, and to enjoy the present moment, without reflecting on the future, which would place him in the same degraded situation. Even his boasted powers of reason, which he would wish to believe sufficient to direct his course, are only as a dark cloud, whose mists of sense and reasoning, continually obstruct this holy and Divine Light; which, if simply attended to, would operate on the soul, to cleanse and

purify it; and to bring into a proper medium, all that is valuable in it; which, without this, remains like the seeds of vegetation in the earth, that possesses no inherent quality in itself to give them growth, without the warming and strengthening rays of the sun.

Let the Deist tremble at his situation; being assured that the dreadful punishment reserved for the wicked in a future state, consists in an eternal exclusion from this Divine Light; without which the soul must dwell in darkness and misery. And let him view with astonishment, his own ignorance, when he is impiously denying, and would even wish to destroy, if it were in his power, the only portion which preserves him, even while in this life, from unutterable darkness and misery; into which he must unavoidably sink, were this taken from him. And let him adore the mercy that continues to impart it, thereby furnishing him with an opportunity of becoming finally redeemed, and of escaping those miseries which he is labouring to bring upon himself.

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8th mo. 1813. Had a pleasant ride to see my dear little blind cousin; whom I found unwell, but endeavouring to wait with patience, the appointed time.

### REFLECTIONS.

Although a life of daily pain,  
Molests a blinded boy,  
Messiah's love, his hope, his name,  
Afford internal joy.

Beauty's fascinating power,  
His peace shall ne'er destroy;  
While pleasures of the social hour,  
Delight this poor blind boy.

Sweet friendship's peace, the only joy,  
He feels from things below,  
Ye who can prize a blinded boy,  
This happiness bestow.

Though Sol emits to him no ray,  
But we its light enjoy;  
Sure, heaven reserves a brighter day,  
To bless this poor blind boy.

A day, which knows no night,  
To obscure its brilliant joy,  
Whose beams of never fading light,  
Awaits the poor blind boy.

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#### ADDRESS TO M. W. AND E. B.

11th mo. 1813.

While you, dear girls, float down the stream of time,  
Borne on the gales of health, of youth and joy,  
Where every pleasing prospect wears a smile,  
No future ills, your present peace annoy.

Think not the morning sun will always shine,  
Oft gentlest gales collect the darkest storms:  
To change the *human will*, to the *divine*,  
Our pleasant pictures, heaven oft deforms.

Your souls, unsatisfied remain,  
Confin'd within the narrow sphere,  
Of worldly cares, of folly's chains,  
Of pleasures bought, alas! too dear.

Whene'er these transient joys shall fade and die,  
Those will be felt, that live beyond the grave;  
And He who watches you with careful eye,  
Will manifest his power alone can save.

Hark! even now, to you in love He calls,  
To leave the leopard's spots, that innocence de-  
files;

Forsake the lofty lion's broken walls,  
To dwell with Him, where peace forever smiles.

For here the surly winter's past and gone,  
The flowers of Paradise on earth appear;  
The time of singing of sweet birds is come,  
The turtle's voice, emblem of innocence, is here.

The fig tree blossoms, and puts forth her fruit,  
(That fruit which once the Saviour sought in  
vain;)

The tender vines, with grapes begin to shoot,  
And these are water'd with celestial rain.

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*To Mary Hughes, Philadelphia.*

6th month, 25th.

Dear Mary,—The pleasant evening I last spent with my dear cousin, has often revived with a degree of the feelings then enjoyed;—feelings, truly precious, and peculiarly so to those who have long been incapable even of enjoying the company of those who were once the most dear.

Though friendship is, I believe, of a higher origin than many of our earthly enjoyments, yet a deprivation of the enjoyment of its sympathy, is at times necessary, to teach us the insufficiency of all that is

centred in any thing mutable, and that those who are subject to like infirmities with ourselves, cannot give us an assurance of that which will last beyond the grave, and support us in the trying hour, which must separate from all these beloveds, and place us beyond the reach of their support! May we, my dear cousin, be permitted in the end, to join those who are made perfect through suffering, and placed beyond the reach of temptation and sorrow. The query has oft arisen with me of late, If religion was sure to deprive us of every earthly enjoyment, would not the promised eternity of happiness be a sufficient reward? Then, how much more inducement have we to tread her paths, when we are assured by the experience of thousands, that they are paths of peace. Though it may be necessary for us, ere we attain this, to pass through many deep trials and baptisms, in order to be redeemed from the pollutions of nature; yet, through all, the promise remains, that those who endure to the end shall be *saved*. And may the comforting language then be heard, "These are they who have continued with me in my temptations."

No doubt thou hast heard of the restoration of our beloved Maria, who has for some weeks experienced a state of acceptance and enjoyment. She appeared last first-day in testimony and supplication, alluding, in an affecting manner, to the awful state through which she had been led, and acknowledging with tears, the greatness and goodness of Him who alone was able to deliver therefrom—and warning others who thought they stood to take heed, lest they might also fall. The meeting was peculiarly favoured, and the darkness of that cloud, which had

long covered our little assemblies, seemed to be dispersed, and light and life spread over us, to the abundant consolation of those who had travelled with her in bondage.

SARAH WATSON.

*To Mary Hughes, Philadelphia.*

12th month, 22nd.

A disposition revives this evening, to inquire how my dear Mary is getting along through the various cares and perplexities of life. Thou hast indeed frequently of late been brought near to my view, and a belief impressed, that thou art endeavouring to attain that state of resignation which the apostle was favoured to experience, when he says, "in all things I am content." A state truly desirable, and able to lessen the weight of every trial,—not doubting but my dear cousin has her share of these, and it has sometimes felt to me that a large portion has indeed fallen to her lot, and this language has oft livingly arisen: "All this has been necessary for her redemption;" and an evidence felt that thou would be supported through all.

I have indeed found from experience, that much is necessary in order to bring down and to subdue; yea, that we should be repeatedly cast into the furnace in order to consume the dross, which we are daily contracting.

Remember me affectionately to my dear K. T., whose preservation and advancement, I am often led to crave.

It arises with me to say, that I feel myself as a very little child, getting along through much weak-

ness and fear, and often crave the prayers of my friends, that I may not faint, neither fall by the way.

*To B. and R. K., Philadelphia.*

1st mo. 10th, 1814.

The letter of "patches and shreds," was truly acceptable; and the more so from the regard that I feel for its partners. The paragraph written by J. was peculiarly pleasant, as a proof that *self-will* has not taken possession of his heart. May he continue to be preserved from it; for which he has often had my petitions and secret prayers.

Though it is long since I have written, yet I trust you are sensible of being often affectionately remembered by me. My time has been constantly employed in a variety of domestic concerns, that do not require much strength. My health, I may say, has, for two months past, been good; while our dear Grace Gillingham is consigned to the grave, after suffering with exemplary patience. Her loss is sensibly felt, and the reflection, at seasons, is to me an awful one, that my life is spared, and my health restored.

We have been favoured with the company of C. H. at our monthly meeting. He had the shutters raised, after the business was concluded, and we may acknowledge it was a season of peculiar favour. If no fruit is found, I assuredly believe it will be one of those mercies, that will rise in condemnation against us. He had also an appointed meeting on third-day evening, at five o'clock, which was very large, and much favoured; after which we had his company to lodge. Brother J. and myself went



with him to Wrightstown, where his labour was hard, and without much revival of life.

B. K.'s kind inquiry remains to be answered. He says he has "heard with some pain, that my mind has acquired a sombre cast," and queries, Why this is so? I answer, that it has ever been my wish and endeavour to conceal from the world, feelings of this nature; yet I trust, thou, my dear friend, art sensible that Buckingham is not a place of much rejoicing, but rather of sitting as at the king's gate, stripped of every royal robe, and clothed with sackcloth and ashes; secretly mourning under a view of the great danger there is, in resting satisfied with a belief in a Redeemer, without being willing to be brought under the humbling influence of that baptism which is saving and effectual. It has been my desire that a willingness may be felt to suffer on these accounts, believing it sometimes has power to loosen the fetters and strong chains of darkness, which hold in captivity the souls of men. When Ezekiel was sent to them of the captivity, it was his lot to sit with them where they sat: and I believe this will be the experience of every exercised mind, in proportion to the degree of feeling they may be favoured with. I conclude in love, which is always felt, when you are remembered.

*To R. K., Philadelphia.*

4th mo. 10th, 1814.

Dear Friend,—After my usual spell of coughing this morning, being fatigued, I lay down on the settee in a quiet frame of mind, and my dear friends in the city were brought to my remembrance, in the bonds of that love, which has often united us in

sweet fellowship, and I felt thankful in believing that absence had not lessened it. Perhaps it was vanity that prompted the conclusion, that you were hoping to see me at the Yearly Meeting, to attend which, I should have considered a favour, had my health been such as to render it prudent; but as it is not, I feel quite willing to resign it to Him who knows what is best, and whose supporting presence I have been favoured to feel, even in the hours of affliction, in my silent habitation, as much as in the assemblies of his people.

I am endeavouring to keep patience my best companion, and feel a hope that I shall be favoured with strength before long to attend a little meeting some distance from here, which has long rested on my mind, and perhaps it would have been better for me, had I done it ere now.

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7th mo. 8th, 1814. Spent the afternoon alone, in much suffering, and retiring in the evening, under the same feelings, this language arose with life, and afforded a little consolation,—“Though the clouds gather blackness, and darkness surround thy habitation, yet, trust in the Lord, for in Him is everlasting strength, and he will deliver thy soul.”

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*To M. W., Byberry.*

4th mo. 12th, 1814.

My dear M.—My mind has long been impressed with a desire to address thee in this language: “Be thou faithful;” believing the Master had manifested his will unto thee, and has not left his requi-

sitions obscured in doubt or uncertainty, but has made them clear to thy understanding. Be thou willing in all things to obey, so will thy consolations flow as a stream made pure. Though the enemy will, no doubt, raise his batteries against thy walls, yet as thou art careful to keep near the Captain of thy salvation, he will never be permitted to break them down; but thou wilt be made an overcomer in that strength which may be compared to little David's, when he went forth and slew the great Goliath, with a sling, and a smooth stone taken out of the brook; which, to the human wisdom of Saul, appeared to be a simple armour, altogether insufficient to accomplish so great a work; but David was sensible that the shield and the sword of Saul could not do it, therefore he laid them aside. This contains deep instruction, not to depend on our own strength or wisdom, but to be simply faithful to impressions of a better kind. In remembering thee, my dear M., I have felt peculiarly desirous that through faithfulness thou may escape the sufferings which it has been my lot to pass through for disobedience, of which I may give thee a little account.

When my mind was first visited, and enlightened to see the right way, and a willingness wrought in some degree to walk therein, peace was then my companion, and my rest was sweet: but for want of abiding in a state of watchfulness, I became by degrees, a prey to the enemy, and my mind became unsettled, and I was prevailed upon to go in company with those who were not under the influence of the cross of Christ: and thus, like Sampson, I gave away my strength, until my spiritual eyes were put out, and I was left almost in total darkness, and for

some years, had but little feeling or knowledge of any thing good. The descendings of the dew was no longer experienced, nor the tender impressions of Divine regard felt; but such was my state of barrenness and desertion, that at seasons, I was ready to conclude, that the day of visitation was forever past: The bitterness of these feelings will, I trust, never be forgotten, and had there not been great mercy, my soul would have been cut off in this state of darkness. But through the long suffering of Him who desireth not the death of a sinner, the powerful visitations of Divine love were again extended in the land of my captivity, and the chains of bondage broken.

May thou, my dear friend, through a careful watchfulness, escape these bitter cups; that thou may have to acknowledge his mercies, unmixed with judgment, is the sincere desire, and often the prayer of thy friend,

SARAH WATSON.

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In the 6th month, 1814, Sarah Watson was recommended by Buckingham monthly meeting, as an approved minister of the gospel—and this was also united with by Bucks Quarter, in the order of discipline. In the 12th month following, she, in a weighty manner, laid before the monthly meeting a prospect which had for some time been ripening in her mind, to make a religious visit to the families of Friends belonging to Trenton meeting, and to extend the visit to some who, though not in membership, were in the practice of attending Friends' meetings. And also to hold a religious meeting

with the prisoners confined in the state prison, near that city,—and another with the people of colour in Trenton. This concern being united with by her friends, and a minute furnished her, she proceeded on the visit according to her prospect.

Respecting her visit to the state prison, she remarked to a friend, that on entering the house with other friends, and the keys being turned upon them, an awful feeling pervaded her mind, and some solemn considerations attended, on reflecting where she then was. But, recollecting herself, she said she remembered that she did not come there to be alarmed by the turning of a key. After she had performed this visit to the convicts in the state prison, she had a public meeting with the coloured people on first-day evening, which was held at Friends' meeting house in Trenton. Of Friends and others not in membership, she visited about fifty families, and returned home, with a peaceful mind, consequent on the fulfilment of these religious duties.

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*To B. K., Philadelphia.*

Buckingham, 2nd mo. 5th, 1815.

Esteemed friend,—I feel it unnecessary to offer an apology for not visiting you, while in Byberry, where my stay was much longer than was pleasant to myself; daily expecting my brother to come for me, rendered it necessary not to leave the place, wishing much to return as soon as possible, that I might have an opportunity of enjoying myself at home, and of attending my own meeting, after an engagement in the arduous service, from which I had but a few days returned—wherein this great

truth was daily and impressively felt: "Without me ye can do nothing"—also the acknowledgment that "He remains to be a present help in every needful time, and rich rewarder of the faithful, making hard things easy, and crooked things straight." The meeting in the state prison, the prospect of which, to nature, was trying,—was favoured to our humbling admiration;—He who remains to be the friend of sinners, manifesting his love, even in this awful place.

While in Byberry, I met with an account of the death and character of Mathew Franklin of New York, who was suddenly removed from works to rewards, in a manner that I think must have left a deep impression on the minds of those present. And may we also learn from it, to care more for the right spending of the present day, than for those things that may be to-morrow; seeing the weary traveller may be unexpectedly landed in the haven of rest, where his hopes are realized, and his fears forever silenced; where (to use the expressions of a late writer) "devotion shall cease to be measured by days. Pleasures far more intense shall spring up forever fresh, and all the members of the vast household of faith, shall behold each other in the scene, where purity is unblemished, and harmony uninterrupted, with bliss complete and everlasting;" though not querying like him, "When shall I wake and find me there?" but rather endeavouring to experience a willingness to fill up our measure of sufferings here, assured that these are not more than are necessary.

SARAH WATSON.

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*The following account of Sarah Watson, was drawn up by her father, not long after her decease.*

“Some time before Sarah Watson appeared in public testimony, she went through a very close and severe trial; wherein she seemed to lose all sense of right and wrong, and was persuaded to believe that there was no essential difference between good and evil. I believe she did not do or say any thing during this awful period, out of the common order of propriety; except that for some of the time, she did not attend meetings: and I rather suppose that she did not disclose her real condition fully, to any of her friends, either then or afterwards, except to myself, a few months before her decease. She believed she was permitted to go through this impressive affliction, as being necessary, in order to overcome her strong *self-will*, and to break her off from giving way to her own active imagination, and a dependence upon the powers of a natural and carnal reason; as well as forcibly to impress upon her mind, a belief in Divine revelation, and the necessity of waiting for its authority and assistance, in the exercise of all religious duties.

I do not know how long she continued in this dark state of mind, but presume it was for six or eight months, and perhaps more. At length, she was favoured to be altogether released from it; a clear light shined, and a strong persuasion of duty spread in her mind; and soon after, she appeared in a very solemn, impressive manner, in public testimony at a meeting in Trenton; where she had resided for several years.

During the period alluded to, and for some time

before, she wholly declined reading books of literature, which had been her favourite amusement, from her childhood. She afterwards felt a restraint from reading religious books, either such as had been written by Friends, or others; saying, she believed it to be her present business to attend to the immediate teaching of an inward Instructor, and to be careful not to depend upon the knowledge or experience of others. This was not owing to any disrespect to those books, which she esteemed valuable for their proper use,—but rather because they were inexpedient for her, at that time.

Being naturally of a lively disposition, she was free and sociable among her friends, and juvenile acquaintance of suitable character, and carefully guarded against introducing any thing like religious solemnity, on common occasions, in an affected or unauthorized manner.

For three years before her decease, she had not enjoyed an hour of freedom from pain, or sickness; and sometimes very severe. But she was favoured to endure the whole, with remarkable patience and resignation.

In the 11th month, 1815, with the unity of her Friends of Buckingham monthly meeting, expressed by their Minute, she united with Lydia Woolston and Sarah Gregg, in a religious visit to the families of Friends of Middletown and Bristol meetings. And in the second month following, in company with Hannah Yarnall, she paid a like visit to most of the families of Friends of Buckingham and Plumstead. These laborious services were performed under the pressure of great debility and indisposition; and in part, during very inclement weather.



Some time before her death, she told her father she had done all she had to do; and that she had nothing more to do but to die, to which she was freely resigned; esteeming it a great favour to be released, at so early a period, from the painful exercises and labours, which she probably might have to endure, by living longer. She also expressed a wish that her friends might not regret on account of parting with her so soon, as she surely believed that many more testimony-bearers for the Truth, would be raised up, even as from the hedges and ditches, and from the wilderness of this world;—and that they would have to feel, and to bear the sufferings and burdens, which she and many others had felt and borne, on account of the state of the people.”

After her disease had progressed, so as to confine her to her room, and mostly to her bed, she retained the calmness and serenity of her mind, and uttered many weighty expressions, evincing that her gentle spirit was centred in Divine love, and waiting for its peaceful release. A friend who visited her, on the 13th of the 6th month, made the following notes.—“Found our dear Sarah Watson confined to her chamber, and gradually verging towards the solemn close. She was cheerful, though weak in body. Her mind appeared clothed with the white raiment of innocency and calmness. Her conversation was interesting, on subjects relating to the cause of Truth and righteousness. She also mentioned a dream or vision she had the preceding evening, of a passage of Scripture being addressed to her, and which she could not recollect to have read, so as to know where to find it; but it left a sweet impression on her mind. It was this; “Let her alone;

she hath done what she could." She was told there was such a passage, on which she appeared satisfied. A recurrence to the circumstances connected with this Divine testimony of approbation, produces the impressivé conviction, that this vision of the night is an evidence of her state of acceptance;—and that, as she has *loved much*, her sins are all forgiven, and her robes washed and made white in the blood of the Lamb, the *life of innocence*. "Let her alone;" let her rest, beyond the reach of trouble. "She hath done what she could;" she has been faithful in her heavenly Master's cause. Her work is done. Her reward is sure. Oh! precious evidence,—an evidence that was felt by some of us, on her behalf; and that this shall remain to be "a memorial of her."

At another time, when under the pressure of much bodily suffering, she said, "there is mercy in every place,—even in this great affliction." Afterwards, addressing her relatives and friends present, she said, "My dear friends I love you all;—I love you dearly. Do be faithful to what you feel required of you,—that you may be prepared for the condition in which you now see me." "My sufferings are great indeed; but we don't find there is any other way, but through suffering. The prophets and all the godly men of old, had to go through deep sufferings and sore conflicts. Even our Saviour sweat as it were drops of blood."

She then supplicated thus: "O Lord, my sufferings are great, but not my will, but thine be done; for I am willing to suffer, until I have paid the uttermost farthing, and that may be a great deal more.

But, as dear Job Scott said, my sufferings are beyond description."

Notwithstanding the conflicts of nature, and the severe pain and oppression which she endured, her confidence remained firm and unshaken, and her immortal spirit seemed deeply anchored in God, her Saviour. As she drew toward the close, she thus interceded: "Dearest Lord, after being with me through all my sickness, leave me not, in this trying hour, to struggle alone. O holy Father, thou knowest all things,—thou knowest that I love thee dearly;—that, through all my sufferings, I love thee still; and I doubt not thy holy Arm is underneath to support me. Oh! be pleased to cut short the work indeed, in righteousness. And, O dearest Father, be pleased to be with me, and grant me patience, to hold out to the end."

A little before her departure, she called her father to feel her pulse, saying, "is this the last conflict?" He replied, it must be so, as the circulation is retreating to its centre. Then, gently pressing his hand, she said, "Oh! what a favour, that I have not been continued longer!" And, laying quite still for a short time, she breathed shorter a few times, and then closed in sweet and solemn silence.

She departed this life the 30th of the 6th month, 1816, in the thirtieth year of her age, and was interred at Buckingham on the 2d of the 7th month. Her funeral was attended by a large number of her friends and neighbours, who thus manifested the high estimation in which she was held. It was a solemn season, in which the word of life was declared to the people, to the reaching of many minds.

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# FRIENDS' MISCELLANY.

No. 8.]

THIRD MONTH, 1833.

[Vol. III.

## A TESTIMONY

*From the Monthly Meeting of Abington, concerning John Shoemaker.*

The memory of the just is pronounced "blessed;" and the remembrance of our beloved friend John Shoemaker, remaining fresh on our minds, we are engaged to give some account of his life, and of his submission to the government of Truth; that so the Author and finisher of the saints' faith may be glorified, and survivors excited to give diligence to make their calling and election sure.

He was born within the verge of this meeting, of worthy parents, John and Elizabeth Shoemaker, who were useful members thereof until their decease. In early life, being naturally of a lively disposition, he associated with such as tended to draw his mind from the simplicity which truth leads into. Shortly after his marriage, which was in the twenty-fifth year of his age, he was elected a member of the state legislature; in which he continued several years, although, at seasons, his mind became impressed with convictions that he was not walking in the way in which he should go; and by attending closely to divine intimations, he was brought more seriously to reflect on his situation, and through mercy, was made willing to renounce the gratifications of this

world, and seek after heavenly wisdom, which alone can qualify for services in the church of Christ. Being thus devoted, he became qualified to unite with his brethren in the support of our religious testimonies; thus giving evidence that he had chosen the Lord for his portion; and continuing faithful, a dispensation of gospel ministry was committed to him, under an humbling sense whereof, in the 3rd month, 1807, he appeared amongst us in supplication. This was a memorable season, wherein many feeling minds were baptized together. Thenceforth our dear friend grew in his gift; his ministerial labours among us being instructive and edifying; through divine aid he was enabled feelingly to speak a word of consolation and encouragement to the weary traveller Zionward, and often to sound an alarm to the careless and lukewarm. He travelled much in different parts of the United States, and into the British province of Upper Canada, always returning with satisfactory testimonials of his services in visiting the churches.

His exemplary life, the tenderness of his spirit, and the affability of his demeanor, procured for him the regard of the young and volatile, as well as of the thoughtful; and opened his way remarkably for religious services with people not in membership with us; and being sometimes concerned to appoint religious meetings for these, he was favoured to minister unto them with fervency and acceptance.

The pious sympathy and tender sensibility of his mind, were not only enjoyed and appreciated by the members of his own household, in the capacity of an affectionate husband and gentle master, but often drew him to visit the sick and afflicted; for such opportunities, and for visiting families, he appeared

peculiarly qualified, often speaking feelingly and pertinently to the states of the visited, reaching the witness in their minds, and producing tenderness and contrition. Moreover, he was a kind, judicious, and liberal steward of this world's goods, which through his hands were made a blessing to the needy.

Throughout his last illness, (which commenced in the latter part of the 2nd month, 1817, and continued twenty days) although the painful suffering he endured was sometimes extremely severe, he was admirably preserved in patience. To a friend who visited him in the early part of his sickness, he thus expressed himself; "What a mercy and favour it is, at such a time as this, to feel divine support! This season of affliction hath been hid from me, yet no doubt in wisdom, and there is abundant cause of thankfulness, as I feel the divine arm underneath for my support. Being thus favoured, I have been enabled to experience a state of resignation. Although in taking a view of my life I have been sensible, that I have not at all times been as attentive as would have been best, yet through mercy have in good measure experienced a state of reconciliation." After a short pause he added; "Although I have many dear friends and connexions who feel near to me, and at times tend to bind my mind to this world, yet through favour I have been enabled to say, 'Not my will but thy will be done.' Will not the Judge of all the earth do right?" On the 2nd of the 3rd month, he mentioned that he did not know how the disease would terminate, he felt a good deal of bodily strength;—and added, "It is of the Lord's mer-

cy we are made heirs of salvation. We can do nothing of ourselves. All is mercy!"

In the night of the 5th, after passing through a very low state, he spoke as follows: "Man, by disobedience, fell from that state of innocence in which he was created; and by the mercy of God, a way was provided by which he is enabled, through faithful obedience to the manifestations of the divine spirit, to become united more closely to the divine nature; and, progressing in the way of righteousness, he is purified by the laver of regeneration, and the renewings of the Holy Ghost, until the vail of the temple is rent in twain from the top to the bottom, and sweet access is had to the Holy of Holies."

On the 12th, he had a strong impression that he should not recover; but his mind appeared to enjoy a state of precious tranquillity. He did not say much; but what he did say, evinced his confidence firmly fixed on the mercy of God, and expressed entire resignation to the divine will.

On several occasions, through the course of his sickness, he gave excellent counsel to those who were near him, always urging the necessity of faithfulness, even in small things.

The evening before his close, he fervently desired that he might be enabled to cast down every crown at the footstool of Jesus, and be united with the spirits of the just made perfect.

About six o'clock in the morning of the 15th of the 3rd month, 1817, he expired, in the fifty-third year of his age—a minister about ten years.

Signed by direction, and on behalf of the said meeting, by

CHARLES SHOEMAKER, *Clerk.*

## FRIENDS IN CANADA.

About the year 1792, several families of Friends removed into Canada. The number afterwards gradually increasing by emigrations from Pennsylvania and New Jersey, and no settled meetings being there, a concern relative to those Friends so remotely situated, was introduced into the Yearly Meeting held in Philadelphia; which resulted in the appointment of a large committee, to extend such care towards Friends in Canada, as might appear conducive to their religious welfare. A deputation from this committee was engaged to visit them in 1797, as stated in the ensuing narrative, kept by Jacob Lindley, who was one of the Friends concerned in this undertaking. At the adjourned Yearly Meeting, held in the 12th month, 1798, the committee appointed the preceding year, reported that a part of their number had performed a visit to Friends in Upper Canada and parts adjacent, and found about twelve families and parts of families; in all, about sixty members, who lived in two settlements. At one of these they held a meeting at a Friend's house, every first-day; at the other, no meeting for worship was then held. These scattered members had also been visited by two other Friends, who likewise visited some in the Genessee country. The committee were continued, with an addition to their number. Another sub-committee, consisting of Isaac Coates, Wm. Blakey, and others, was engaged in a similar visit in 1799, when a monthly meeting was established, to be held at Pelham and Black Creek. Friends at Yonge Street,



about a hundred miles further northward, were afterwards connected with them. Pelham monthly meeting, for a few years, forwarded answers to the Queries to the Philadelphia Yearly Meeting; as there was no Quarterly meeting to which they could be conveniently attached. Remote from the body of Friends, they felt deprived of some of the benefits of religious association,—and once sent forward a proposal for holding a Yearly Meeting among themselves.

Friends of New York having also extended care toward some of their members, who had settled in the neighbourhood of Kingston, and established meetings there, it was judged advisable that Friends of Pelham and Yonge Street, should have their connexion transferred to New York Yearly Meeting. This was done by the mutual agreement of the two Yearly Meetings. Under the superintendence of the latter, Friends in Canada had a general meeting instituted, in the character of a Quarterly meeting, held twice in the year, at Yonge Street and West Lake alternately. In a list of Friends' meetings, published in Kimber's Almanac, 1805, only three are mentioned in Canada,—Pelham, Black Creek, and Yonge Street. In 1821, the Half-year's meeting in Canada appears to have been composed of four monthly, and seventeen particular meetings: Pelham and Black Creek, Norwich, Pine Street, Yarmouth and Ancaster, in the neighbourhood of Lake Erie and Niagara. Yonge Street, Queen Street, Whitchurch, Uxbridge and Pickering, northwest of Lake Ontario. Adolphus Town, West Lake, Green Point, Kingston, Amelia's Burgh and Leeds, near Bay Quinti and St. Lawrence.

## JACOB LINDLEY'S JOURNAL,

*Or Account of a religious visit to Friends, settled about the river Niagara, in Upper Canada.*

On the 13th of the 10th month, 1797, I parted with my dear wife and children, and, in company with my beloved friend and fellow-traveller, James Wilson, proceeded to George Valentine's. We spent the evening at Joshua Baldwin's, in company with Jesse Kersey, Isaac Coates and wife, John Baldwin and wife, and Moses Mendenhall. Here also we met with our mutually endeared friend, and companion in the journey, Joshua Sharpless. Next day, went to John Scarlet's, in the Forest, where we dined, and then resumed our journey over a rough, stony road, up the Schuylkill to Reading, and thence to Maiden creek. Lodged at Thomas Lightfoot's; and on the 15th, attended Maiden creek meeting, where we were, I humbly hope, owned of the Master, and refreshed together. Here we met our other companions, Oliver Paxson and James Langstaff. After a short time spent in religious retirement, at our kind friends, John and Eunice Starr's, we set out, five in number, accompanied by our friend Samuel Lee, as a guide; and pursued our journey up the various windings of the Schuylkill, up hill and down, and along the side of the Blue mountain;—viewing the awful works of the Almighty, in the great display of his wisdom and power, in the visible creation.

16th. Set out early, and rode over the second Blue Ridge, Tuscarora, Locust, Mahonoy, Broad, and Little mountains; and so passed into Roaring

creek valley, in view, frequently, of majestic, high, towering mountains, and awfully tremendous, deep vallies. The most of the way very stony, and tiresome for man and beast; yet somewhat alleviated by the wonderfully variegated prospect of nature's capacious garden,—far exceeding Solomon's architecture, in all its glory. Lodged at Catawissa; and next day crossed the north branch of Susquehanna, and rode to Jesse Haines's, at Fishing creek, where we dined. Then resumed our journey, and rode to our truly hospitable friends, William and Mercy Ellis's, where we met with a kind reception.

18th. Took leave of William Ellis's family, and went on to the widow Harris's, where we were gladly received, and dined on venison; the young men having killed three deer the preceding day. In the afternoon, proceeded along a champaign road to Lycoming, then took a northerly route, pursuing the meanders of the stream, along rich vallies, abounding with exceeding lofty pines, button-wood, &c. Arrived at Kyle's before sunset, having passed through two little towns, one on the east side of Lycoming creek, called by that name, and the other on the west side, called Newberry. Next day, being fourth of the week, we set out about break of day. Our dextrous landlord, Kyle, had lately faced a wounded bear, that was in full pursuit of him. He jumped over a large log, and when the bear rose upon it, he turned, and stuck him in the breast with his knife, and killed him. We travelled a rich valley for seven or eight miles, then ascended and descended several formidable Alleghany hills, over mire and stone, and round about huge trees, that had been blown up by the roots, eighteen miles, to

the Block-house. Refreshed there, and went on, over very miry, stony, rough, rocky and hilly roads, to Peter's camp, a feeding place on Tioga river. Thence descending Tioga branch, our road was much improved, through exceeding rich vallies, amid as high towering pines and hemlocks as I ever beheld. The man where we lodged said he had measured them upwards of two hundred feet in height.

Thence we proceeded down the Tioga, crossed the Cownesky, Canistiere, and Cohocton, each larger than Brandywine, and wonderfully adapted to bring the amazing hemlocks, pines, and other produce, to markets on the tide waters. After ascending and descending a very formidable sprag of the Alleghany mountain, we arrived at Dolson's, on Mud creek. Lodged there, and next morning, set out very early, and rode five miles to William Kersey's, to breakfast. His house is on the bank of Bath lake, remarkable for having no inlet, nor outlet, covering about forty acres surface, always clear, and abounding with fish, having about twenty-five or thirty feet depth of water. Proceeded to Bath, a thriving village;—had an interview with Judge Williamson, and entered my protest against horse-racing, and exhibition of plays, which were commencing there. Then resumed our journey, on a north-east course, over some bad swamps, to the head of Crooked lake, about twenty miles long, and perhaps three or four broad, situated amongst a number of elevated hills. We proceeded along the east side, through an exceeding rich soil. Here we saw a wild bear, the first I ever beheld. Rode hard through many deep sloughs, and round trees, fallen across the road,

till after dark, when we arrived near the north-east end of Crooked lake, where the company of Jemima Wilkinson have a mill. Tarried all night at Thomas Lee's, a kind friendly family.

22nd. Being first-day, we had a meeting with the family and about twenty or thirty friendly people, to a good degree of satisfaction. After dining, we set out, and rode nine miles to Judge Powell's, who lives in a great house. Next day we met an Indian on the road, and proceeded on to Job Howland's, his wife a Friend, and he a friendly man. Had an opportunity in his family and lodged there.

On the 24th, we visited Nathan Comstock's family. He had six goodly children. Then proceeded to Abraham Lapham's, and had a solid opportunity in his family. Next day, had a meeting at Nathan Herrington's, which was attended by forty or fifty solid people; and ended to a good degree of satisfaction, though the life and power of the gospel did not rise so high, as I have experienced it, at some times. Returned to Nathan Comstock's to lodge, and had a solid opportunity in the family. On fifth-day had an appointed meeting at this place, where Truth rose into a comfortable degree of dominion; for which, our souls did praise the Lord, our helper. After the public meeting, we had the professors of Truth selected,—among whom were Abraham Lapham and Esther his wife, Job Howland and wife, Jeremiah Smith, his wife and her son, Caleb Mac-kumber, a promising young friend, Jared and Otis Comstock, and their wives, with old Nathan and Mary Comstock, and divers other young people, with whom we had a close, searching season. After which we rode to Jacob Smith's, on Mud creek.

Tarried there all night, and were hospitably entertained. We had a satisfactory religious opportunity in the family, together with some others.

27th. Set out, and travelled on twenty-five miles to Berry's, on Genessee river. The road generally good. Passed a number of well-improved farms, with good frame houses and barns,—sometimes two and three in a mile. We frequently met some of the poor natives, which always awakened my sympathy on beholding them. The country is generally fertile for grass and grain, abounding with numbers of stately oxen, fine sheep, and milch cattle. The housewives being generally Rhode Islanders, Connecticut, and Bay State people, have large dairies, and make excellent cheese. This country is abundantly adapted for grazing, a vast proportion of it being low and exceeding rich bottoms.

When we arrived at Genessee, no provender was to be had; so we had to turn aside to several farm-houses, to seek horse feed. After crossing the river, it was late; and worse than that, we took a wrong path, just entering the wilderness, and went a mile and a half—so had to return, and it raining, we had seven miles to steer along a small path, sometimes hard beset to make it out, to the Big Spring, where we arrived about half past seven, to a very smoky cabin, kept by a genteel German bachelor. Turned our horses out, and the floor was our bed.

28th of the month, and seventh of the week, set out at break of day, to encounter the waste, desert, howling wilderness. It snowed most of the day. The path was small through the woods, abounding with beech timber; the limber branches of which bowed across our path with the weight of snow,

and wet us much, which made it very disagreeable. Added to this, twelve miles of the way was through swamps and sloughs of water, among roots and logs, terrifying to the horse and his rider to encounter. In the evening, got to firmer ground, and rode several miles. At length, perceived a large rock, under whose shadow, we proposed to take sanctuary for the night; having rode upwards of forty miles. My horse lost a shoe, just entering the miry road, and would not eat feed, which made it an exceedingly discouraging, trying day, to both body and mind. We attempted to get fire, but did not succeed. The snow blowed in under the ledge of our venerable mansion, and the night being cold, made it truly a suffering season. I durst not look back to New Garden, the contrast was so great: yet some discouraging thoughts would irresistably dart in upon my mind, with a language, what if thou should die here, and return no more. But a small degree of sustaining faith was vouchsafed, to resign the will.

29th. First-day. Glad to see the light of the returning day, we left the shadow of our mighty rock, and set forward, with my lame and tired horse. Met several poor Indians in the woods, and were overtaken by six men, who crossed the Genessee twelve hours before us. We crossed the great plains, the path generally good, and arrived at Buffalo creek before sunset. Next day crossed the river, and rode twelve miles to Asa Schooley's in Canada. Arrived there with thankful hearts, and met a kind reception from them, their children and neighbours who came in; several of whom remembered my former visit here.

31st. Visited four families, Joseph and Anna Marsh, Daniel and Patience Pound, John and Mary Herrit, and John Cutler's. Next day, visited the remainder of professors about Black creek, Adam and Sarah Burril, Joseph and Anna Stevens, Abram Webster's and Joseph Haven's. The day following, we attended a meeting at Asa Schooley's, to a good degree of satisfaction; then went eight miles to visit Obadiah Dennis, and his parents, and returned the same evening.

3rd of 11th month. Took our journey down Niagara river. Passed the great falls,—the day being dark, smoky, and wet, we made no stay to satisfy curiosity; but the transient view and awful voice impressed ideas of the majesty of heaven. In the evening, arrived at William Lundy's, and next day visited Jeremy Moore's family, and Benjamin Hill's. Went to our friend John Hill's, who received us kindly—we found him and family in a tender frame of spirit.

First-day, the 5th. A meeting was held at John Hill's, amongst a number of Friends and neighbours, to a good degree of satisfaction. It was a contriving season, through heavenly regard, mercifully extended. Next day visited four families, and the day following had an appointed meeting at John Taylor's. A number collected, and it was a favoured season.

8th. Took leave of the Short Hills settlement;—the weather cloudy, and snow falling daily for several days past, occasions us some awful thoughts, when, or whether ever, we are to see our dear connexions again. Here appears some hope of a meeting being opened. Rode eighteen miles, and lodged



at Jeremy Moore's. Next day went to Thomas Mercer's to breakfast; after which we went to see the great whirlpool, which is about three miles below the great cataract. At this formidable vortex, the river makes a bend at a right angle, which, by the velocity of the rapids above, has washed the opposite bank into a marvellous cove of about thirty acres dimensions. The water appears immeasurably deep;—the river below, containing and passing all the waters of the many northern, stupendous lakes, and mighty rivers, is contracted to a space, perhaps not exceeding eighty yards in width, curbed by banks, no doubt one hundred and fifty feet perpendicular, which carry every appearance of the ravages of revolving years having gradually worn the tremendous falls, from some miles distance below, to their present station.

After viewing this marvellous display of omnipotent power, we returned to J. Moore's to dine;—attended a meeting at two o'clock, where several Friends and friendly people gave us their company; and I took my farewell of them, in the feelings of the heavenly Father's love, extended towards them; recommending them to the teachings of the Lord Jesus Christ, and the word of his grace, as the alone infallible teacher. Returned to J. Moore's and were edified together.

10th. Parted with my kind friends and relatives, amidst a conflux of tears. Rode past the great falls, which excite wonder and astonishment, as oft as viewed, and echo the voice, that the Power who made and sustains us, is almighty. The mist, aspiring to the neighbourhood of the clouds, resembles the smoke of many furnaces; and the sound of

the cataract, awful and profound as a mighty ocean, shakes the adjacent shores to a degree so as to make windows and doors jar and rattle. The waters on the British side have visibly altered their position within four years past; at which time I visited them before. I think they wear faster on that side of the island, than on the side of the United States; the falls being ten feet higher on the American side, than the other.

We called to see Martha, the widow of John Birch, after which, pursued our journey; the weather being cold, and the roads frozen and icy. Arrived at Asa Schooley's, and the evening assumed the prospect of an approaching snow storm, which roused some keen emotions of mind respecting our several homes. Mud, rivers, rocks, deserts, mountains, being formidable difficulties in travelling, without the addition of snow.

11th. Cloudy and some rain. Took leave of our kind friend Asa Schooley and family. His son-in-law, and John Cutler, Jr. accompanied us to Niagara ferry; where we parted with them in mutual tenderness of spirit. Crossed the great Niagara river, and went on to Buffaloe creek, where were a number of Onondago Indians, stately sized men. The sight of those poor aborigines always excites sympathy in my heart. On first-day, the 12th, a great fall of rain occasioned our remaining stationary, which was trying, more especially as we were within twelve miles of the little meeting at Black creek, where we had designed to tarry till second-day. We have now been traversing these great woods and waters nearly two weeks; in which time, we have not enjoyed one pleasant clear day; and almost

every other day there has been some fall either of snow or rain.

On second-day, the 13th, set out early, and rode four miles to Stony creek, which overflowed its banks, and the road we had to cross it was but a few perches above very large falls, which had such a tremendous aspect, that on resorting to our reason, and consulting one another, we deemed it most prudent to return to expensive lodgings, at Buffalo creek. The sun broke out, the clouds subsided, and the weather moderated, which was some mitigation of our disappointment and fruitless anxiety. This day seemed to pass as tardy as a long summer or harvest day. I walked up and down the lake. Many Indian Chiefs and warriors, women and children, are on the move to get the British annual presents.

This evening, we had an interview with Farmer's brother; he was accompanied by four other chiefs, and major Jack Berry, who interpreted. We pointed out the design of Friends, in attempting to better the condition of the natives; at which he seemed pleased. I mentioned our apprehensions of distilled spirits being extremely injurious to Indians, and also to white people; withal informing him, that there were five of our company, who had travelled several weeks, through snow, rain, and frost, and had not drunk one drop of it. He replied, he knew we drank no spirits; but that he did not know when he had enough. He said much about the supremacy of the Great Spirit; also was anxious to know our opinion of the diurnal motion of the earth. This subject appeared to have puzzled him, not understanding the principles or power of attraction and

gravitation; and he treated it as a false hypothesis, advancing as a proof, that if the earth turned round every twenty four hours, consequently the lakes must be emptied. I told him those were subjects which belonged to learned and great men; but our concern was, that love, and peace, and good works, might increase amongst all nations; for this would be pleasing to the Great Spirit; such he loved, and made happy in another world. Which he said was "very good."

14th. Set out early; crossed a very rapid, roaring creek, and went on to Twelve-mile creek, which overflowed its banks, the roaring rapids proclaiming no mercy, having seventy feet fall in about forty perches below the fording place. This made it a serious subject to think of venturing to cross above. At length, we explored the stream below the rapids, and found it divided into four branches; which, on trial, we found practicable to ford. Then, thankful for the recent preservation, we pursued our route, and crossed another copious stream. But evening approaching, we had to look out for a place to encamp. At length, passed a bark cabin, occupied by twenty-one Indians. So we got a brand out of their fire, to kindle ours, and crossing a small stream, found a vacant cabin; then tying our horses to the bushes, we kindled up a large fire in front, and lodged tolerably comfortable; notwithstanding the night was cold, attended with some squalls of snow.

15th. The roads still heavy, with terrific slots, black as tar, and so deep that a strong horse could just plunge and blunder through. The waters continuing high, we contemplated Tonnewanto, the largest of these streams in this howling wilderness, not

rideable,—therefore concluded to go by the Indian village, eight miles round, in order to ferry over. After a tedious ride, we arrived there, and found about a dozen Indian houses and huts, containing about one hundred and fifty inhabitants; amongst the rest, a Frenchman who has an Indian wife. We purchased some corn and milk of him. He had a cöbling, small canoe, into which we put our saddles and baggage, and passed over, one at a time. We drove the poor, fatigued horses in, cold and snowy as it was; and they swam across the river, about forty yards over.

With hearts devoted to return praise to the Preserver of men, the Lord our mighty helper, we resumed our route; contemplating the difficulties which our primitive worthies must have encountered, in their first visits to Friends in America.

Passed through a champaign country, abounding with vast poplars, bass-wood, cherry, red oak, &c. and notwithstanding our detention at Tonnewanto, we rode about thirty miles. Came to a bark house and took up lodgings; tied up our poor horses again, made up a fire, and composed ourselves as well as we could;—the night very cold, and threatening snow. . Next morning decamped early, and travelled on till we crossed the Genessee river, and got to good lodgings; for which favour, with the many deliverances experienced in our varied trials, my soul desires to return the tribute of thanksgiving and glory, to the supreme Controller of events.

Many are the sufferings, which travellers experience in this uncultivated part of nature's garden. We passed, and administered relief to a poor woman and four children, on the bank of a large creek,

which they durst not pass, by reason of the swell. They were out of money, and out of bread, their horses lost, and the man, whose name was Bradshaw, away, hunting them. She received our gratuity, with many descending tears. After we had rode about five miles, we overtook the horses, and got a man who accompanied us from Buffaloe to take them back. We were touched with a feeling of sympathy for every fellow creature under difficulty, in these inhospitable wilds.

Next day we travelled on through the snow, which was descending plentifully, and reached Danbury, where we obtained good lodgings. The day following, pursued the mountain road, (rightly named) and crossed ten hills, and as many vallies, the ascent and descent equally difficult and dangerous, for man and beast. After riding about seventeen miles, through a habitation of wild beasts, where no man dwells, nor perhaps never may, we arrived at a cabin, fed our tired horses, and proceeded to Bath, along the banks of the Cohocton, passing through many a dismal mire. Here we could procure no provender for our horses, tired as they were, and the riders hungry and cold; so we pressed on to Dolson's, at Mud creek.

19th. Proceeded on to the Painted Post. Crossed the Cohocton, Canistiere, Tioga, and Cownesky. Saw several deer, and one beautiful buck, wading the Tioga. Put up at Salisbury, having rode thirty-two miles. I often felt my mind wafted to New Garden; it being the time of our Quarterly meeting. I now consider that we have been greatly favoured, in that those several mighty waters which we have passed in the last seventeen miles, were rideable,

considering the abundant fall of rain and snow. Our lodging was on the floor, with our saddles for our pillows, and mush and milk for supper. Next morning, rode ten miles to breakfast, then for twelve miles saw no human inhabitants; but the country was inhabited by wolves, deer, and bears, which their numerous paths in the snow, abundantly evinced. Also, for several days, we met with no animal food but venison. We called at half a dozen houses to buy some bread, to support us through the wilderness, but could not obtain a single crumb;—the inhabitants generally subsisting on mush, made of corn beat in a mortar.

We rejoiced to take our leave of the waters of Tioga, having ascended them for upwards of thirty miles, and crossed it twelve times in twenty miles. Then encountered the rugged Alleghany mountains, to the famed Block-house. Fed our horses, and called for supper, which was thus served up: coffee, without cream; buckwheat cakes, without butter, and venison broiled, without gravy. I joined Joshua Sharpless in a wish for the fragments of our Quarterly meeting dinner; but all in vain.

21st. Set out at break of day; ascended and descended a very large rugged mountain, to Trout Run, the head source of Lycoming creek; which stream we followed to its junction with the west branch of Susquehanna, thence crossing the Loyalsock, we proceeded to the hospitable mansion of our kind friend Samuel Wallace, where we were courteously entertained. The contrast between this and our late lodgings, was so great as scarcely to be described. Here, we parted with our friends and fellow travellers, Oliver Paxson and James Langstaff.

Next day, attended Muncy preparative meeting; to a good degree of satisfaction. Dined at William Ellis's, and then in company with him and his wife, proceeded to Fishing creek; where, next day, we attended an appointed meeting, to my comfort; being possessed of a hope that Truth's testimony is likely to prosper amongst them. Dined at John Eves's, and then went on to Catawissa, and lodged at James Watson's.

25th. Attended Catawissa monthly meeting; where we met a body of qualified Friends, beyond my expectation; and it was to me a favoured season. Went on to Charles Chapman's to lodge, and had a religious opportunity with them and their nine children.

Next day, attended Roaring creek meeting, which was large, and mostly composed of goodly looking Friends; yet it proved a laborious, searching season; but in the conclusion, was favoured with a solemn covering. Dined at Nathan Lee's, then went on to Bezaleel Hayhurst's, who is married to a granddaughter of Thomas Ross.

27th. Took our leave of the family about sun-rise, and ascended and descended the several huge piles of earth and stone, dividing the Susquehanna, Schuylkill, and Delaware waters. About the middle of the afternoon, crossed the upper branches of Mahoning creek, and thence to the waters of the Schuylkill, down which we descended to Mosher's tavern, and lodged.

From thence, pursued our journey home, where we arrived in safety, having been absent about seven weeks, and travelled upwards of a thousand miles.

JACOB LINDLEY.



## GWYNEDD.

In the year 1698, the township of Gwynedd was purchased of William Penn, by William Jones and Thomas Evan, and distributed among original settlers, to wit: William Jones, Thomas Evan, Robert Evan, Owen Evan, Cadwallader Evan, Hugh Griffith, Edward Foulke, Robert Jones, John Hugh, and John Humphrey. Only the two last were then Friends—all were Welshman; and all except the two Friends, were churchmen. These held their meetings at Robert Evan's; and there Cadwallader Evan was in the practice of reading from the Bible to the people.

But, as Cadwallader Evan himself related, he was going as usual to meeting at his brother Robert's, when passing near the road to Friends' meeting, held at John Hugh's and John Humphrey's, it seemed as if it was impressed on his mind, "to go down and see how the Quakers do." This he mentioned to his friends, at the close of his *own* meeting, and they all agreed to go to the Friends' the next time. They did so, and were so well satisfied, that they never again met in their own worship.

In 1700, Friends built a log meeting house, near where the present one stands. This gave place to a larger one of stone, in 1712; which remained till 1823, when it was removed, and a still larger one erected.

The foregoing is from a paper preserved by the late Jesse Foulke. In Proud's History of Pennsylvania, the settlement of Gwynedd is noted. The names of the original emigrants, the same as men-

tioned in the above account, are inserted; Proud says, these "and others," in the latter end of 1698, purchased of Robert Turner, ten thousand acres of land—that they began in the following year, to improve and settle the same, and called the township Guinedd, in English, North Wales. He calls them "an industrious and worthy people."

A traditional account says the name of the place was derived from the following circumstance. The original emigrants spent the first night after their arrival in a tent: the next morning one of them rose early, and looking out, observed the ground covered with snow; he gave notice thereof to his companions, by exclaiming in the Welsh language, "Gwynedd! Gwy-nedd!" the English of which is said to be, *all white*.

The subscription paper for building Gwynedd meeting house, dated 1710–11, raised about two hundred pounds. It has about sixty signers—the highest, eleven pounds, and so downward to one pound. The preamble is written in a fair round hand in the Welsh language, headed by William Jones and Thomas Evan.



#### ANCIENT RECORD OF THE SETTLEMENT OF PLYMOUTH MEETING.

About the year 1685, the township of Plymouth was originally purchased, and settled, by James Fox, Richard Gove, Francis Rawle, John Chelson, and some other Friends, that came from Plymouth, in old England, who dwelled here for some space of time, and kept meetings for worship at the house

of the said James Fox. But being most of them tradesmen and citizens, and not used to a country life, they removed to Philadelphia: by which means the place became vacant for a time. But being again purchased chiefly by Friends, viz. David Meredith, Edmond Cartledge, Thomas Owen, Isaac Price, Ellis Pugh, Hugh Jones, and divers others; and as there was several adjacent settlers in White-marsh, viz. John Roads, Abraham Dawes, David Williams, and several more Friends; these, in the year 1703, by the approbation of Haverford monthly meeting, unto which they then joined themselves, kept their meeting for worship at the house aforesaid, being then in the possession of Hugh Jones; where it continued for some years: and then by consent, was removed to John Cartledge's house, where it also continued for some years. But settlements increasing, and young people coming up, it was agreed to build a meeting house for the better accommodation of Friends belonging thereunto, and also, the convenience of a public place of worship near the burying place, which was prefixed some time before, in Plymouth aforesaid, and several deceased Friends being there interred, before the meeting house was built. In the year —, the meeting house was erected, and on the 18th day of the — month, the first meeting was kept therein. And our number increasing, and not having the convenience of a monthly meeting among ourselves, we joined with Gwynedd Friends to apply to Haverford monthly meeting, for their approbation, to hold a monthly meeting of business; which, together with the consent of the Quarterly meeting of Philadelphia, was obtained. The monthly meeting was

agreed to be held the last third-day in every month at Gwynedd, and was opened the 22nd of the 12th month, 1714-15.

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In the progress of new settlements made by Friends, northward between Schuylkill and Delaware, the boundaries of Gwynedd monthly meeting became extended, and branch meetings were set up at Richland, Providence, and about Oley and Exeter. Richland was set off as a new monthly meeting in 1742, and Exeter some years afterwards. — For many years past, Gwynedd monthly meeting has been composed of the preparatives of Gwynedd, Plymouth, and Providence—and for the last thirty years, has been held alternately at the two first mentioned places.

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*A brief genealogy of Edward Foulke, with an account of his family, and their removal from Great Britain to Pennsylvania; written by himself, originally in British.*

I, Edward Foulke, was the son of Foulke Thomas, the son of Evan, the son of Thomas, the son of Robert, the son of David Lloyd, the son of David, the son of Evan Vaughan, the son of Griffith, the son of Madock, the son of Jerworth, the son of Madock, the son of Ririd-blaid of the Poole, who was lord of Penllyn, one of the northern division of Wales. My mother's name was Lowry, the daughter of Edward, the son of David, the son of Ellis, the son of Robert, of the Parish of Llanvor, in Merionethshire.

I was born on the 13th day of the 5th month, Anno Domini, 1651, and when arrived to mature age, I married Eleanor, the daughter of Hugh, the son of Cadwallader, the son of Rees, of the Parish Spytu, in Denbyshire. Her mother's name was Gwen, the daughter of Ellis, the son of William, the son of Hugh, the son of Thomas, the son of David, the son of Madock, the son of Evan, the son of Cott, the son of Evan, the son of Griffith, the son of Madock, the son of Enion, the son of Meredith, of Cawvadock; and was born in the same parish and shire with her husband.

I had by my said wife, nine children, to wit: four sons, and five daughters;—whose names were as followeth, viz. Thomas, Hugh, Cadwallader, and Evan; Gwen, Grace, Jane, Catharine, and Margaret.

We lived at a place called Coodyfoel, a farm belonging to Rodger Price, Esq. of Rhewlass, in Merionethshire aforesaid. But in process of time, I had an inclination to remove thence with my family, to the province of Pennsylvania, and in order thereto, we set out on the 3rd day of the 2nd mo., April, Annoque Domini, 1698, and came in two days to Liverpool, where, with divers others, who intended to go the voyage, we took shipping the 17th of the same month, on board the Robert and Elizabeth; and the next day, set sail for Ireland, where we arrived, and staid until the 1st of the 3rd month, May: and thence sailed again for Pennsylvania, and were about eleven weeks at sea—and the sore distemper of the bloody flux broke out in the vessel, of which died five and forty persons in our passage. The distemper was so mortal, that two or three corpse were cast over every day, while it lasted. But

through the favour and mercy of Divine Providence, I, with my wife and nine children, escaped that sore mortality, and arrived safe at Philadelphia, about the 17th of the 5th month, July; where we were kindly received and entertained by our friends and old acquaintance, until I purchased a tract of about seven hundred acres of land, about sixteen miles from Philadelphia, on a part of which I settled. And divers others of our company, who came over sea together, settled near me about the same time; which was the beginning of November, 1698, aforesaid; and the township was named Gwynedd, or North Wales. This account was written the 14th of the 11th month, January, A. D. 1702, by Edward Foulke.

Translated from British into English, by Samuel Foulke.

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#### CHARACTER OF FRIENDS OF GWYNEDD.

From the first establishment of Gwynedd meeting, we notice many Friends, remarkable for great integrity and uprightness, and of deep religious experience;—and apprehend it may be interesting to preserve a brief memorandum of divers of those worthy and prominent characters.

In 1727, S. Keimer, of Philadelphia, printed a "Salutation to the Britains," written by Ellis Pugh, who is mentioned as one of the early settlers at Plymouth. It is a valuable treatise of 222 pages, stated to have been "translated from the British language, by Rowland Ellis. Revised and corrected by David Lloyd." Prefixed thereto is a short

account of the author, and a testimony of the monthly meeting of Gwynedd, concerning him. He was a native of Dolgelle in Wales, and born in 1656. About his eighteenth year, he was "reached by the testimony of John ap John," a celebrated preacher among "the people called Quakers." At the age of twenty-four, he came forth in the ministry, and was made "a profitable instrument to turn divers from vanity, and to strengthen many in their spiritual journey, in his native land, and also in this country." He arrived in Pennsylvania in 1687. About the year 1707, he performed a religious visit to the inhabitants of his native country. His decease was in 1718, at the age of sixty-two years. His ministry is described to have been "lively, profitable, and to edification." "He was of a meek and quiet spirit, considerate, and solid in his judgment, of few words, and his inclination was to support love and unity, especially in the household of faith." His farewell exhortation to his friends, urges this subject to their observance, and that they should "avoid strife and discord, and if any thing appear having a tendency thereto, that hands should be laid without delay to end it—and that none should depend upon his own hand, eye, or balance, in judgment."

The testimony concerning Ellis Pugh, was "signed on behalf of the meeting by John Hugh, Edward Foulke, John Humphrey, Edward Robert, Hugh Griffith, Meredith David, Thomas Pugh, Rowland Ellis, David Meredith, Thomas Evan, Robert Evan, Owen Evan, Cadwallader Evan, Robert Jones, Evan Evans, John Evans." It is probable these

were some of the principal members of the meeting at that time.

Rowland Ellis came from Wales in 1697. He was a minister, whose services were acceptable and to edification. He is described as a man of sound judgment, was ready and willing to assist his neighbours and friends in all cases, civil or religious, when desired. He died in 1729, in his eightieth year.

Thomas Chalkley, in his journal, says, in 1738, "I was at the burial of Robert Evan, of North Wales; he was upwards of four score years of age, and one of the first settlers there. A man who lived and died in the love of God and his neighbours, of whom I believe it might be truly said, as our Saviour said of Nathaniel, Behold an Israelite indeed, in whom there is no guile. He was a minister of Christ, full of divine and religious matter."

Cadwallader Evans was a minister whose testimony, though short, was instructive, lively, and manifestly attended with divine sweetness. He spent much of the latter part of his life in riding about from one house to another, and where no cause of reprehension appeared, he interspersed his discourse on common affairs, with useful hints, solid remarks, and lessons of instruction. He died in 1745, aged eighty-one years.

Evan Evans came with his parents from Wales, in 1698. He is represented to have been "favoured with an excellent gift in the ministry"—and "had large experience in the work of regeneration and the mysteries of the heavenly kingdom." He died in 1747, aged sixty-three. John Churchman, in his journal, notices him as a "grave and solid friend."



Alice Griffith, wife of Hugh Griffith, died in 1749. She is said to have been "well qualified for visiting families, having at such times, to communicate of her own experience, and tell what God had done for her soul." The testimony concerning her does not mention that she was a public minister.

William Trotter, of Plymouth, died in 1749, in his fifty-fourth year. "In his ministry, he was sound and savoury, not tedious nor burdensome; but often edifying to his hearers—and attended with a good degree of life and power."

Ann Roberts was a native of Wales. She received a gift in the ministry, and by a diligent improvement thereof, together with the influence of a pious life, she was made useful in her generation, and a blessing to many. She travelled southward in company with Susanna Morris, and visited Great Britain, accompanied by Mary Pennel. She died in 1750, in her seventy-third year.

John Evans came with his parents from Wales, in 1798. In his twenty-third year, he came forth in the ministry. He had a clear, engaging manner of delivery, was deep in heavenly mysteries, and plain in declaring them. Being well acquainted with the holy scriptures, he was made skilful in opening the doctrines therein contained, and was often led to draw lively and instructive similitudes from the visible creation. His conduct and conversation in private life, were exemplary, and such as implied an inward, close inspection, into the secret operations of his own heart. His decease was in 1756—aged sixty-seven years. In Churchman's journal, he is noticed as "a worthy friend and brother." Jane Hoskins, in her account of her life,

says of John Evans, that he “was blessed with an excellent gift in the ministry”—that he was “an able publisher of the gospel, preaching it in the demonstration of the spirit and power of God.” She informs, that about the time John Evans came forth in the ministry, “the Lord was graciously pleased to renew his merciful visitation to the friends and inhabitants of North Wales and Plymouth. Many of the youth were reached—brought into submission to the cross of Christ, and several were called to the work of the ministry.”

Jane Jones, wife of John Jones, died in 1758, in her seventieth year. She is described as having been a serviceable member of the church, careful in the education of her children, and bountiful in distributing to the wants of the poor.

Ellen Evans, wife of John Evans, before mentioned, and daughter of Rowland Ellis, was favoured with a good understanding, which being improved by a religious education, and strict attention to divine grace, distinguished her as one seeking after heavenly treasure, and made her an honourable member of society. She died in 1765, aged about eighty years.

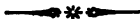
Mary Evans, wife of Owen Evans, was a minister whose testimony was fervent, sound, and edifying, her conduct and conversation being agreeable to her religious profession. She visited Friends in most of the Provinces, and also in the island of Tortola. She died in 1769, aged about seventy-four.

William Foulke received a pious education from his parents, and by attending from early youth to the visitations of divine grace, he became remarkable for his love of peace, his hospitality, charitable dis-

position, integrity, and affectionate deportment toward his family, friends, and neighbours. He was in the station of an elder, and died in 1775, in his sixty-seventh year.

Testimonies of Gwynedd monthly meeting, concerning most of the Friends here mentioned, may be found in the Book of Memorials, published in Philadelphia, in the year 1787—where their characters and virtues are more fully developed. The order, the originality, and perspicuity displayed in these documents, furnish a lively evidence of the literary qualifications of friends of Gwynedd and Plymouth.

Within the last fifty years, we find many worthy friends in this section of the society; such upright men as John Evans 2nd, Israel Jacobs, Nathan Cleaver, John Wilson, Ellis Cleaver, and Hugh Foulke; who were industriously concerned to promote the welfare of their fellow members, and to support the order and the discipline of society—and such valuable ministers as John Forman, John Lloyd, Joseph Potts, and Ezra Comfort, Sen., who were their coadjutors, in advancing the cause of Truth, extensively known, and much esteemed, for the instructive tendency of their public communications. John Forman and John Lloyd are respectfully mentioned in Job Scott's journal.



*Address and Advice to Friends, 1694.*

It is the advice of the Friends of this monthly meeting, to men and women friends, who walk in fellowship with the children of Light,—that you

use your serious and christian endeavours that the children and youth, who are under your care and tuition, may be educated in the plain path and honourable way of the Lord;—and that your love may not slacken, to the requirings of the holy Truth in its pure leadings inwardly; and in maintaining your testimonies against the outward vanities, fashions, and evil customs of the world;—and that you be not backward and careless in keeping your children to plainness of speech, and to plain and modest apparel;—and that you be good examples herein, yourselves, and in your conversation with them, in no wise countenancing them in the use of that way of speaking or habit, which neither answers the gravity of our gospel profession, nor the practice of the ancient worship, nor the testimony of God's spirit, in the hearts of the faithful, in this our age;—and that all unsuitable apparel, and all immodest dresses, more especially of such youth, as are the children of parents who are owned to be members of our religious meetings,—may meet with, and receive timely and seasonable rebuke from you. Acquit yourselves herein, we request you, as such who delight in the Lord and in his way, more than in the fashions, habits, or speech of the world;—and think not that way of speaking, or appareling, ornamental to your youth, which our God, by the inspiration of his holy spirit in your hearts, condemned you for, and called you from. And keep them, as much as in you lies, from inducements to folly,—from corrupt communications,—and from over much intimacy and society with those, who either decline the way of the Lord, or are prejudiced against it, or have a mean esteem of the same.

And that you may not be wanting in your respective duties further towards them, we recommend this our advice also, being one herein with many of our elder brethren: That, in case your labour towards your grown youth should prove ineffectual, you take to your assistance two or three weighty friends, to lay their folly and undutifulness before them, and endeavour, in the love and wisdom of the divine gift, to reclaim them. But if this procedure answers not your tender expectations, you may acquaint the respective meetings with the case, that their further counsel and endeavours may be had therein. And so you will be clear of their miscarriages before God, and in the sight of men; and will have a witness in themselves, that you have not been wanting to them, in your endeavours to train them up in the nurture and admonition of the Lord's truth, and in teaching them the way, which is but your and their duty to walk in.

And lastly, that these proposals, which are according to godliness, may have the desired service, we judge it convenient that two or three, or fewer, sober, sensible, and elderly Friends, in the truth, may be desired by their respective monthly or Quarterly meetings, upon occasion, to take care for the future herein; and in their respective places, to stir up parents and overseers who are remiss in their duty; lest it may, with too much truth, be said of us, that we are establishing again those things which we formerly destroyed, and are countenancing such practices as we formerly testified against.

Given forth in tender love to God's holy way, in good-will to his people, and in compassionate kindness to your youth, your friends and brethren

of the gospel,—from our monthly meeting at Philadelphia, the 24th of the 9th month, in the year 1694.

Read and approved at the Quarterly meeting, and also at the Yearly Meeting.

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The foregoing pertinent Advice is copied from an ancient book of records of the minutes of a monthly meeting of women Friends. It might be well for the rising generation, and for the Society of Friends, if a like godly care and concern were more prevalent at this day. The subjects of the address are worthy the attention of meetings for discipline, elders, overseers, and concerned Friends, particularly the female part of society. It is published, not only as a historical document of ancient times, but in the hope that encouragement may be derived to exercised minds in the present day, in the due support of the unchangeable principles and testimonies of Truth, in relation to “plainness of speech, behaviour and apparel;” those distinguishing marks of primitive Friends.

The following anecdotes and remarks, of modern date, are subjoined, for the purpose of illustration. It would be easy to adduce numerous other instances of the practical effects of deviation, as also of the important advantages gained, both spiritually and temporally, by adhering to the principles of plainness and simplicity.

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### *Anecdotes and Remarks on Plainness and Moderation.*

Do Friends keep themselves and their children to plainness? Query.

What are the advantages? Let the following anecdotes be considered, in connexion with the reflections arising.

A certain youth was kept to habits of plainness of dress and language, during his minority. His widowed mother died soon after. Subsequently to this privation of maternal care and counsel, he changed his dress, and adopted the common fashion of a lappel coat, &c.;—still, in general, retaining

the plain language. In this state, he married, and settled in the city, having a family to provide for. Being a mechanic of industrious habits, his business prospered. He had frequent orders from a distance; and often had to deal with strangers. A person from one of the southern states, called on him to do some work for him. After some inquiries about the article to be furnished, he directed him to make the work, and send it on to a place in the southern states (which he named.) He then offered the cash to pay for it, which our mechanic proposed should be put into the hands of his agent: "No," said the stranger, "I perceive you are a Quaker—I am not *afraid* to trust you, though I know nothing about you; and here is \$125." The mechanic informed him he could not now tell what would be the exact price, as it was customary to charge by weight, which could not be ascertained till the work was done. "No matter," said the applicant, "make the article and send it on. If it amounts to more than this sum, let me know, and I will remit you the balance. If less, you may return the overplus." Thus they parted—the mechanic took the money. The article was made and sent on. The price amounted to a smaller sum than that paid. The balance is intended to be remitted, as soon as suitable opportunity offers.

In this transaction, the hearing of the *plain* language inspired *confidence*, the very life of business; the comfort of mercantile transactions. If a plain dress had, at first, met the eye, two of the stranger's senses would have been called into action, instead of one, to produce this confidence. The association of the principle of honesty, with "plainness of

speech, behaviour and apparel," has been purchased and transmitted down to us, as a people, by the integrity and uprightness of our forefathers. What a pity, and what a loss, if by our departure from plainness, this confidence is lost! Not only, by sustaining the character of a plain honest people, are we the immediate gainers, both in business and character, but the community at large are greatly benefited by our example and intercourse.

It may be objected, that hypocrisy, deception, and fraud, are practiced under a plain garb and address. That some solitary cases of this kind have occurred, cannot be denied. But why have they occurred? Because of the confidence associated with plainness. Hence, plainness of speech and apparel has been resorted to as a cloak or counterfeit, by base, dishonest minds. But as Job Scott says, "a counterfeit always implies a reality." Hence, these very hypocrites acknowledge the reality of the advantages of plainness, and its associate, honesty; and thus, lacking the internal principle, they resort to the external marks. But their hypocrisy, deception or fraud, thus imposed upon the innocent, does not alter the nature of the principles of honesty, sincerity, openness, candour, and plainness of dress and address, as the fruits of vital adherence to "doing justly, and walking humbly."

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The same mechanic was asked to join in the exhibition of the parade, intended to be displayed on the day called Washington's centennial birth-day. He refused to attend the meeting of his craft, alleging that he did not approve the measure. On being asked his reason for this singularity, he said



he was a piece of a Quaker. He was then requested to contribute to the expenses of the exhibition. This he declined, by adverting to his own debts and engagements, which ought first to be attended to. Thus, honesty and punctuality triumphed over the temptation to ostentatious parade, and expensive vanity.

On being asked whether he thought the application to join in the procession, would have been made to him, if he had worn a plain coat; he said "no—he was pretty certain it would not."

This being admitted, it is obvious that a plain dress may be the means of preventing temptations to folly, to vice, and to many evils arising from evil communications, which at this day, mournfully corrupt good manners, and tend to sap the foundation of our social, civil, and religious institutions. If a plain dress is forbidding to the enticements to evil, how important it is to an innocent mind to keep such a hedge about it! If we guard against the first outlets to iniquity, the possession of virtuous principles and habits becomes more secure. Hence, the innocent minds of children, carefully brought up "in plainness of speech, behaviour and apparel," are like ground enclosed, and prepared to bring forth fruits of all the amiable, excellent, social and religious qualities, which constitute the virtuous character.

When children, thus carefully educated in habits of plainness, depart therefrom, on arriving at an age to take the reins of government on themselves, or on the death of an affectionate and concerned parent,—when they launch out, though by little and little, into the gayeties of fashionable life—their in-

nocence is soon sullied, their anticipated liberty becomes the slavery of capricious fashion,—they break down the hedge of a safe enclosure, and become a prey to temptations, to vain and foolish pastimes, and to designing companions, in the broad way of libertinism. They expect to gain new admirers, and be esteemed and applauded by the giddy and the vain, but they forget the sad consequence, that they are at the same time losing their character and estimation among the wise and sensible part of mankind.

On the other hand, when those who have been indulged in “fashion’s changeful round,” in the “corrupt conversation of the world,” and exposure to the paths of dissipation, folly, vice, and crime,—when these are seen to commence the work of retrenchment, and gradually to discard their ribbons, trinkets, and superfluous appendages of dress—when they lose, or deny themselves, the indulgence of a life in finery and show, in vain pastimes and amusements, in novel or sentimental reading, and light, trifling, or foolish conversation,—they invariably gain esteem and respect from all classes,—they become acquainted with hidden treasures,—and their character rises in the estimation of the wise and good. Virtuous principles acquire the ascendancy, and conscious rectitude crowns their return to the paths of plainness, humility, and substantial peace.

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### ELEANOR BALLARD.

Jacob Lindley, in his younger days, being engaged on a religious visit to Virginia, was at a meet-

ing in that country, where he felt himself much discouraged. He observed the uncouth dresses of the people, the broad striped garments of the females, and concluded he would be of no use among such a people, and was ready to call in question the reality of what he had deemed a call to visit that land. After he had been at his seat some time, he observed a woman with a wide striped petticoat and a strange gait, come in and take her seat near him. During the silence of the meeting, this text, "Can these dry bones live?" was presented to his mind. At length, up rose the female friend referred to, and pronounced the same text, "Can these dry bones live?" and replied, "Yes, they can; and may become a great army for the Lord God of hosts." She continued her discourse to some length, and spoke, as Jacob thought, in a very lively, powerful manner. After meeting he went to her, and taking her by the hand, "Tell me," said he, "what is thy name?" She replied, "My name is Eleanor Ballard." In the course of the interview, she informed him she lived about two hundred miles from that place—that she came on with a female companion,—and in travelling, when night came on, they let their horses loose to graze, while they took a blanket and lay on the ground to rest. Jacob asked her whether she had ever been to Philadelphia? and she saying she had not, he desired her to come and see them: "Do," says he, "if the Lord will, come and see us in our Yearly Meeting."

Some time after, as he sat, one seventh-day, in the Yearly Meeting of ministers and elders in Philadelphia, he saw Eleanor Ballard come in, at which he rejoiced; but being detained after meeting, he

was prevented from speaking to her. Next day he did not see her. On second-day, came on the meeting for business, and still he did not see her. In the interim, Eleanor had spoken with much zeal against some practices that she could not reconcile, being very different from those of her own country. Her close dealing drew upon her some admonitions; she became discouraged, and much sunk in her mind—got unwell, left the city, and soon after died. “And so,” said Jacob, in delivering the story, “I never saw the dear creature afterwards.”

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*Letter from Robert Hatton to Peter Yarnall.*

Uwchlan, 10th mo. 14th, 1780.

Dear Friend,—

I received thy affectionate letter, and I can, in truth, say it was a welcome letter, and much more so, because thou did not take the hint amiss, which I sent thee. It was, dear friend, in love to thee, for when thou was at my father's, I thought a love sprang up in my heart towards thee, and more especially on account of *that*, which was at work with thee.

Thus, may we hold on, by taking good heed to that Light, which doth reprove us for evil. Herein we shall find a hammer and a fire, to break and to consume that which is contrary to the Divine will. May thou and I hold on in well-doing, steadily looking to our Guide, who has been with us in many dangers, and who will lead us along in the way that is cast up for the ransomed to walk in, even the redeemed of our God; who is willing to be gracious

unto the returning prodigals. This I know, by his gracious visitation to my poor soul, who has been, what if I should say, a brother-companion in vanity. But I hope and trust, we may become brother-companions in righteousness; even to the exaltation of the pure Truth, here on earth, more than ever we did to dishonour it.

So wisheth thy assured friend,

ROBERT HATTON.

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The preceding Letter was found among the papers of Peter Yarnall. The author was the son of Susanna Lightfoot, a worthy minister; but like his "companion in vanity," to whom his letter is addressed, he had widely departed from the precepts and example of his worthy mother, by entering the army as a military character. This letter shows his return to the peaceable principles of the Gospel; in which he continued, as a preacher of righteousness, to the close of his days. He departed this life, at his residence, at Pipe creek, in Maryland, within a few months past, at an advanced age; and we would hope, in proper season, that a particular account of his life and character, may be furnished for the benefit of survivors.



*Pathetic Address of a widowed heart.*

Thou great omniscient Lord of all,

Eternal Being,—awful Power,

On thee, my sole support, I call,

To save me in this trying hour.

When anguish racks this feeble frame,

And bosom'd woes my strength subdue,

Thine all-sufficient aid I claim,

My sinking nature to renew.

Since thou hast pleas'd, from this sad heart

Its earthly comfort to remove,—

Oh! deign thy saving grace t' impart,

And soothe my sorrows with thy love.

If life, by thy supreme decree,  
Should be prolong'd to future days,  
Oh! be that life devote to thee,  
To own thy love, thy mercy praise.  
Grant me, unmutm'ring, to bear,  
The storms of grief, the stings of pain,  
Bid resignation soothe each care,  
And patience, every pang sustain.  
But if drawn near the latest stage  
Of life's progressive scene of woe,  
With those bright hopes my soul engage,  
Which from thy sacred presence flow.  
Support me through the awful scene,  
My God, though nature feels dismay;  
Ah! let no darkness intervene,  
To veil in gloom, the unknown way.  
May that consoling peace be mine,  
Which can each sinking fear remove,  
Blest foretaste of thy joys divine,  
Sweet comfort of thy soothing love.  
So may I with my latest breath,  
In boundless hope, exulting cry,  
Where is thy boasted sting, O death,  
Where now, O grave, thy victory.



*Memorial of Piles Grove monthly meeting, New  
Jersey, concerning Jacob Davis.*

He was a man much esteemed for his piety and virtue, and for his evenness in moving along through life. His example, in attending our religious meetings, and his exhortations to others, to do the same, manifested a zeal for the cause of Truth; and he

was often drawn forth in short testimonies, in our meetings, much to our edification. He was an elder for many years, and filled that station as a worthy example.

His last sickness was short, and attended with considerable pain, which he endured with much patience, and without a murmur. He was often heard, when seeming to be in supplication, to request that the light of the gospel might spread, more and more, to the ends of the earth; and divers times said, "Moses, that good man, was tried and proved in the wilderness:" signifying, that we need not think hard of a little suffering and conflict, in this state of mutability; as it would prepare us for the kingdom of heaven.

Being asked whether any thing lay heavy on his mind, he said he believed not; he hoped his sins were gone beforehand to judgment. He was full of love to every one who came to see him; and we think that passage of scripture may, with propriety, be adopted, "the righteous shall be had in everlasting remembrance."

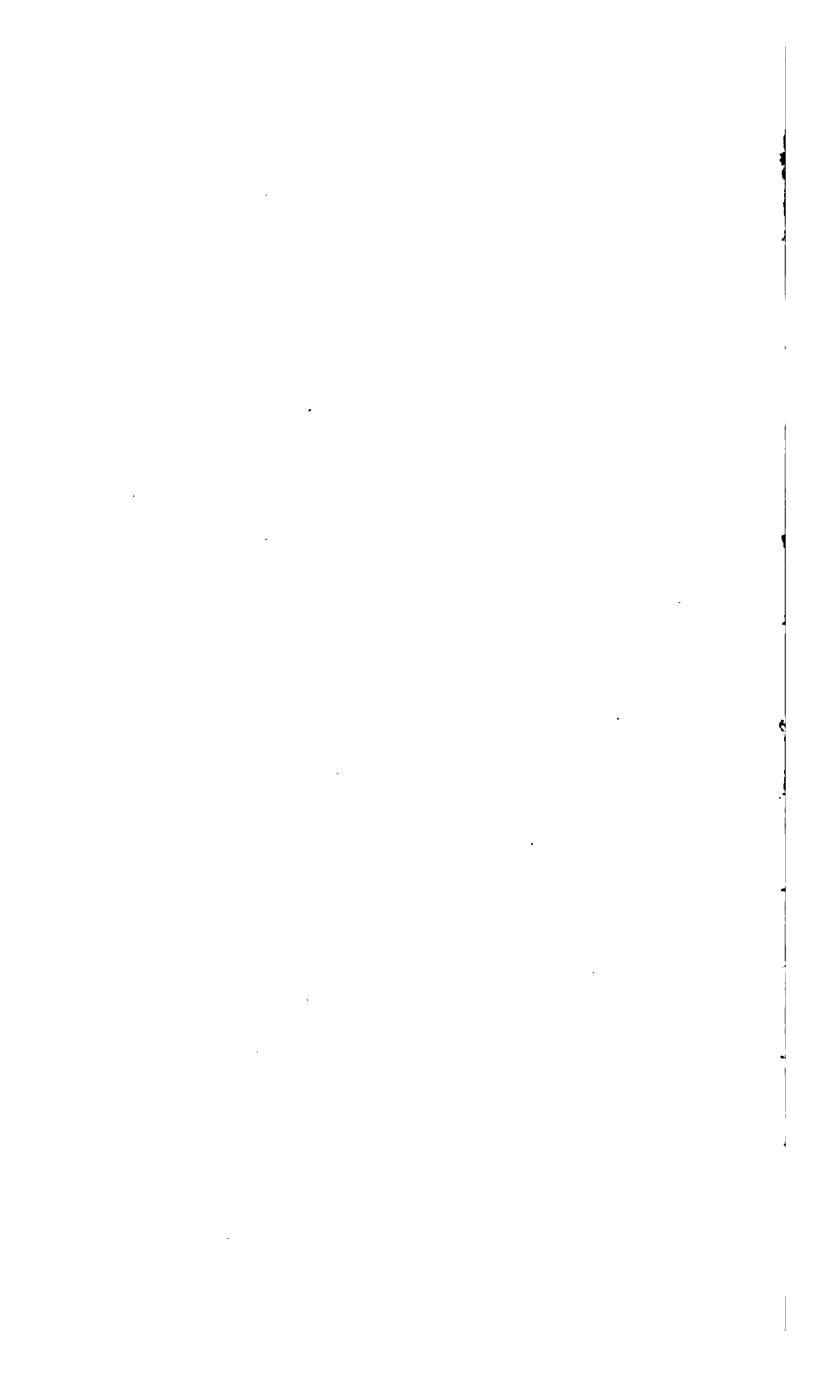
The day in which he departed, on a friend's coming to see him, he expressed much satisfaction; and, taking a very affectionate leave of her, said he thought he should leave us, that afternoon, or the night following. Some time after, being asked if he would have some drink, he said "No; I will not drink any more, until I drink it new in my Father's kingdom." He departed soon after, in a very quiet frame of mind, without sigh or groan, or even change of countenance, on the 12th of the 11th mo. 1820, in the eighty-seventh year of his age.

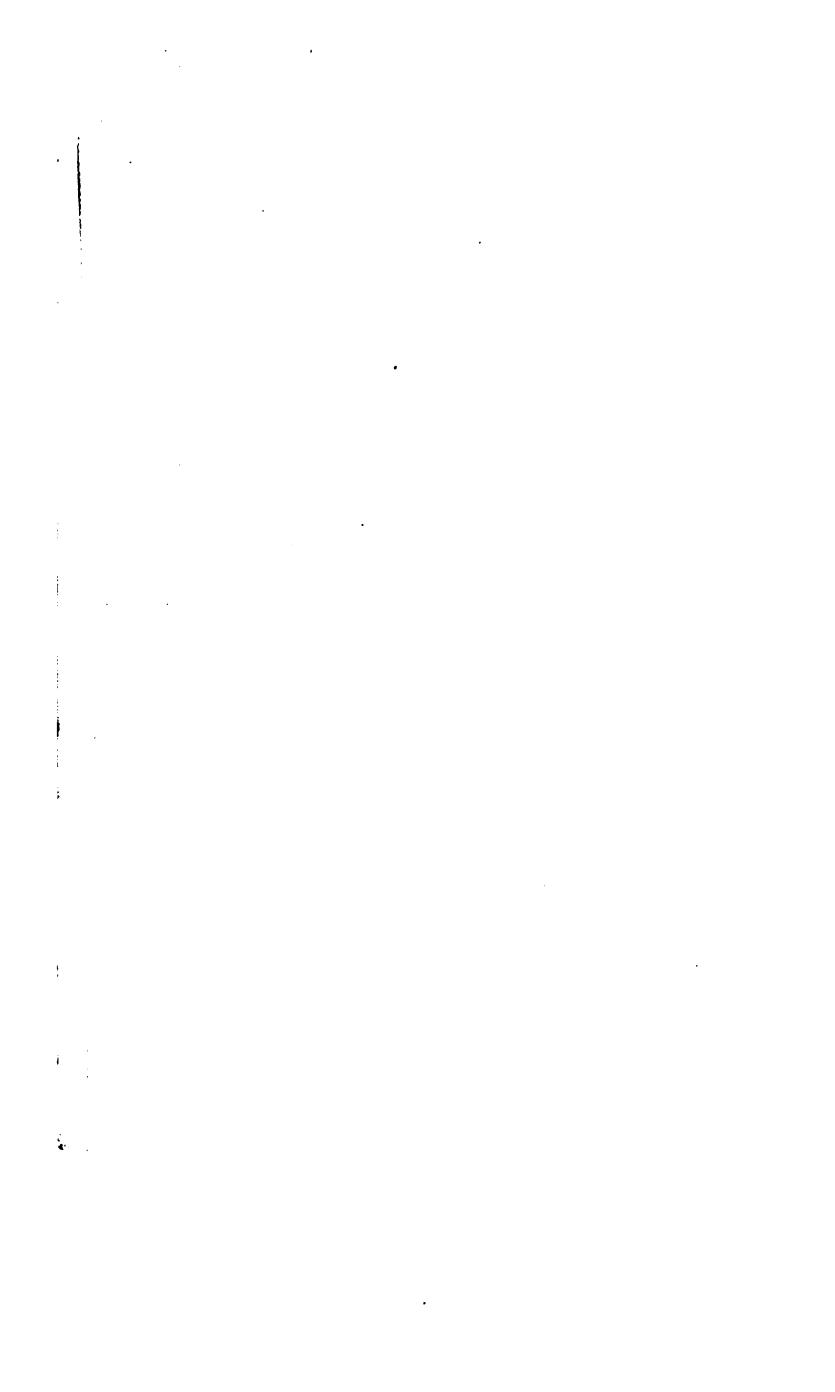
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